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Convention display shows variety of activities

37, No. 37

JUNE 15, 1955

CENTS

Good Timing

TWO DAYS BEFORE the parish fellowship wiener roast, two rural parishioners with their keen sense of the practical were discussing the weather.

"What if it rains the evening of the wiener roast?"

"We will have to call it off; but that will be all right, too, for we need the rain as much as anything else."

A third man remarked, "But don't we tend to underestimate the value of Christian fellowship gatherings? Many times God may make possible the beginning of great work in his Kingdom through the blessings he gives us through Christian fellowship. I am going to pray for favorable weather and a successful fellowship meeting."

THIS CONVERSATION was somewhat remarkable, but the events which followed were more remarkable. We did have a beautiful evening for the outdoor meeting. More than the usual number of people turned out. More than usual remarked how much they had enjoyed the fellowship.

During the next three days we had as much needed rainfall as had fallen any time during the summer.

—RAYMOND L. PETERS

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Display at evangelism conference in Milwaukee recently used dolls to show wide scope of work of Lutheran deaconesses—nursing, caring for children, teaching, and the like.

THE CHURCH IN THE NEWS

Quebec sees Luther film

Last year the film *Martin Luther* was banned in the Province of Quebec on the grounds that showing it "would be against the real interests of the population" since the picture "would cause undue antagonistic sentiments." Quebec Protestants tried vainly to get the ban rescinded, were finally told that private, unadvertised showings in churches might be permissible.

From May 31 to June 3 eleven Protestant churches in Montreal showed the film each night at "worship services." Capacity crowds attended, with a total of more than 25,000 for the five nights. Many came from distant places, only to find the churches packed 15 to 20 minutes before the service started. Groups went from one church to another, trying to get in.

Westmount Ministerial Association sponsored the showings, with the Rev. Frederick W. Zinck, mission developer for the ULCA Canada Synod, heading the committee. Prints of the film were provided by Lutheran Church Productions. No admission was charged, but an offering was taken. Ten of the churches showing the film are in Montreal's Westmount area, including the ULCA Redeemer Lutheran Church. The eleventh church was Ascension Lutheran (Slovak Synod) in Park Extension.

Claiming that the censors' ban made the showing illegal, a Montreal newspaper asked an official ruling. Quebec Premier Maurice L. Duplessis said that the matter was under study and that the rights of the minority would be respected, but also the rights of the majority. Completion of the showing was made without interference.

LWF Assembly committee named

When the Lutheran World Federation holds its 1957 assembly at Minneapolis it will mark the culmination of years of careful planning. Last week the 21 members of the General Preparatory Committee met for the first time. The committee will be in charge of all arrangements for the world-wide assembly, including the scheduling of public events.

The committee consists of representatives named by the eight American member churches of the LWF, plus two ex officio members, Dr. Carl Lund-Quist, LWF executive secretary, and Dr. Paul C. Empie, executive director of the National Lutheran Council.

ULCA representatives on the committee are Dr. F. Eppling Reinartz, ULCA secretary; Miss Elen Erickson, Cyrus Rachie and Dr. Paul Luther Wetzler of Minneapolis, and Dr. Abdel Ross Wentz of Gettysburg, Pa.

LWA near $40 million mark

Monetary contributions to Lutheran World Action from the eight church bodies in the National Lutheran Council have reached $39,978,429. This figure, covering the 16-year period of LWA activity from 1939-54, was reported by Sanfrid Ruohoniemi, NLC comptroller.

The United Lutheran Church's contribution represented nearly half the total. The ULCA raised $18,867,612, the figures indicated.

In addition to cash contributions church members have given $28,999,41 worth of food and clothing to the supplies shipped abroad by Lutheran World Relief, the Council's material aid agency. The total represents the most extensive relief effort ever undertaken by a Pro

estant denomination, the NLC official said.

Lutheran World Action has now become a permanent part of the NLC program. The 1955 goal is $2,962,000.

Nearly one quarter of the LWA total went toward relief and reconstruction for war-stricken Lutheran churches in a score of countries—almost $10 million. Second highest beneficiary, with $7.4 million, was the program of aid to war-orphaned missions. Refugee work got $5.7 million during the 16-year period, while $3.7 million was allocated for ministry to military personnel of the U.S. and Canada.

President's example cited

For a "notable demonstration in the application of Christian ideals in the conduct of his high office" President Eisenhower last month was presented with a citation from the United Church Men (*see cut*). UCM is the laymen's department of National Council of Churches.

The President was lauded for the "example of sincere and forthright Christian faith he has set before the nation" in the document. Presentation was made by J. Clinton Hawkins of St. Louis, businessman and Methodist lay leader who is national chairman of the UCM. Mr. Hawkins said the group's executive committee voted the special citation for Mr. Eisenhower last March because of his "personal example of faith and churchmanship."

Others taking part in the presentation were Edwin W. Persons of New York, general director of the UCM; Dr. Roy G. Ross, general secretary of the National Council; and Dr. Earl F. Adams, its Washington secretary.

Peronists threatened

Since the Peron government in Argentina started to eliminate special privileges for the Roman Catholic Church in that country seven months ago, cries of "Persecution" have been heard from Roman

PRESIDENT CITED FOR CHRISTIAN EXAMPLE

With Mr. Eisenhower are Messrs. Persons and Hawkins, Drs. Adams and Ross

Catholic leaders and from the Vatican newspaper *L'Osservatore Romano*. At least 62 priests and many laymen have been arrested in Argentina on charges of political plotting against the Peron government. Recent laws have cut the number of religious holidays, dropped tax exemptions on church property and financial support for Roman Catholic schools, and authorized divorce, plus a recent decision to call a constitutional convention later this year to separate church and state.

President Peron regards himself as a loyal Roman Catholic. His late wife, Eva Peron, was a leader in the church and was mentioned after her death as a candidate for sainthood. Both Perons were given high papal decorations in 1947.

Fighting back against restrictions on the Roman Catholic Church, priests throughout Argentina read from their pulpits on June 5 a statement warning that "those who help to pass laws restricting the church's rights fall under the terrible penalty of excommunication." A Vatican authority in Rome said that President Peron "is in grave sin, and with him all the legislators in the Peronista-dominated Congress . . . If the president has not fallen into a state of excommunication it is certain that he is a very short step from it."

EKID office to reorganize

In Germany since World War II, Lutheran and Reformed groups had worked together in an organization known as EKID (Evangelical Church in Germany). Among EKID's agencies was a foreign office, which supervised all overseas churches established by Germany's Protestants. Head of the office had been Dr. Martin Niemoeller, often a storm center in German church life.

Two months ago the Lutherans strongly criticized administration of the foreign office and demanded its reorganization. Foreign office policy, they pointed out, was opposed to the Lutheran World Federation's efforts to help mission churches to become self-governing and to enter into the national life of the countries where they exist.

Nettled by the criticism, Dr. Niemoeller announced at that time that he was "discontinuing co-operation" with EKID's Council until the Lutheran objection was retracted "fully and publicly."

Last month the EKID council met decided to proceed at once with a reorganization of the foreign office which would take into consideration the recommendations made by the synod of the United Evangelical Lutheran Church in Germany.

The non-co-operating head of the foreign office did not attend the council's sessions, so two council members—Dr. Gustav Heinemann, former president of the EKID Synod, and Dr. Martin Haug, Evangelical Bishop of Wuertemberg—were instructed to inform Dr. Niemoeller of the decision. The projected reorganization would in all probability not include him.

Russians accept invitation

Early this year the British Council of Churches had invited the Christian churches in the Soviet Union to send a representative delegation to visit Britain in July. In a letter recently received Patriarch Alexei of Moscow informed the British churchmen that he was accepting the invitation on behalf of the Russian Orthodox Church "and of some other churches and religious associations of our country."

When the invitation was issued, it was hoped that Baptists, Lutherans, Armenians and Old Believers would be included in the delegation as well as rep

BEWHISKERED COMMITTEE PLANS FUND DRIVE

Beards and mustaches were in evidence as Pastor W. J. Giller (seated, holding paper) and councilmen of Zion Church, Sault Ste. Marie, Ontario, planned fund-raising campaign with Ira W. Angstadt (standing, right) of the Lutheran Laymen's Movement Counseling Service. Whiskers were part of centennial observance in Canadian city.

esentatives of the Orthodox church.

Members of the Russian delegation are xpected to arrive on July 4 for a four- ay stay in Scotland. They will be guests f Dr. Geoffrey Francis Fisher, Arch- ishop of Canterbury, at Lambeth Palace rom July 9-16.

In his letter the Patriarch said, "We re preparing in love to make use of this pportunity of further strengthening the riendship between Christians of our two ountries and of achieving greater mutual nderstanding among us."

A Russian Baptist delegation was pre- nt at the recent Southern Baptist Con- ention in Miami. Groups of American nd British churchmen—and also a group f Iowa farmers—will visit the Soviet nion this summer. A delegation of .S. Quakers is currently touring there on goodwill visit.

ustrian Catholics seek recognition

In 1933, while locked in a bitter strug- e with the Hitler government in Ger- many, Austria's Chancellor Engelbert Dollfuss sought strength in an alliance with the Vatican through a Concordat. When the Germans occupied Austria in 1938 one of their first acts was to declare the Concordat null and void. Years of war and post-war occupation caused it to be forgotten in many quarters.

The hierarchy in 90 per cent Roman Catholic Austria did not forget. Last week, less than one month after the country had been restored to independence, Cardinal Innitzer, Archbishop of Vienna, and Archbishop Franz Jachym demanded that the Roman Catholic church's privileges be restored.

Although the development of the 20 years makes it clear that the Concordat cannot be put into effect "in exactly the old forms," Archbishop Jachym said, his church will insist that it is still valid. Chief desires of the hierarchy are to return the Roman Catholic Church to a special legal status, to eliminate the civil marriage law which "the Nazis fabricated

out of hatred for the Church" and to have reopened "hundreds of Roman Catholic schools liquidated by the Nazis." The document added that "The Church has a right to ask for state financial support to reopen Catholic schools because Catholic parents must have the right to have their children educated in Catholic schools."

Some Socialist members of Austria's coalition government, including Vice-Chancellor Adolf Schaerf, oppose a renewal of the Concordat.

"P" is for Protestant

Under the present system, U.S. service personnel wear identification tags—popularly called "dog tags"—bearing the letter "P" for those of Protestant churches, "C" for Roman Catholic and "J" for Jewish. The letter "Y" is used for those of other faiths.

When Eastern Orthodox churchmen last month requested the special designation of "EO" for their members and Army Secretary Robert T. Stevens turned them down, congressional criticism was prompt and sharp. At least eight bills were filed in Congress to require the Army to let service personnel of the Orthodox faith have "EO" initials on their tags.

Last week Sen. Leverett Saltonstall of Massachusetts announced that a letter from Under-Secretary of Defense Robert B. Anderson promised that the Defense Department would permit a special Eastern Orthodox designation. The Senator added that it was his understanding that service personnel of "all recognized religious beliefs" would be given similar authority to designate their affiliation on their dog tags.

Next might come "E" for Episcopal. A strong but losing effort was made at the Olympia (Washington) diocesan convention to request the general convention of the Protestant Episcopal Church to drop the word "Protestant" from its title.

Lutheran service personnel have long been provided with a special additional tag identifying their affiliation.

Marriage advice up, divorces down

People in increasing numbers are taking marriage and pre-marital problems to their pastors, clergymen attending a course on marriage counseling at the University of Minnesota revealed. "We have enough marriage counseling work to keep a full-time social worker busy," one young pastor reported.

"The paths of psychiatry and religion are drawing closer together," said Dr. Robert G. Foster, director of the marriage counseling service at the Menninger Foundation in Kansas and leader of the course. "More doctors, ministers, lawyers, psychiatrists, social workers and others trying to help people with their marriage problems are now seeking to 'cross-fertilize' their ideas—co-operating instead of competing—and as a result are doing a better job of helping."

Perhaps due to the better help, figures released recently showed that for the eighth consecutive year there was a decline in the U.S. divorce rate. Despite general prosperity—which often makes divorce possible—and little or no change in divorce laws, there has been a steady drop since 1946. At that time estimates were one divorce for every 10 marriages; now the rate is one for every 17, a 41 per cent decline.

Swedish theologians will teach here

Two prominent Swedish Lutheran theologians will be teaching on American theological faculties next fall. At Mt. Airy Lutheran Seminary guest lecturer will be Dr. Ragnar Bring, professor of dogmatics and symbolics at the University of Lund and a leading representative

THEOLOGIAN'S HAT

)r. T. A. Kantonen at Wittenberg Col-ge commencement exercises wore for rst time "Doctor's Hat" symbolic of)octor of Theology degree presented to im one week earlier by University of elsinki at ceremonies observing 800th nniversary of the Church of Finland. r. Kantonen was first American theo-gian to be honored by the university.

Sweden's Luther research. It will be s first lecture series outside Europe. e has taught at Danish and German iiversities.

Dr. Bring's visit was planned by the ıtheran World Federation's lecturers' change program. Under the same pro-am, an American theological professor ll teach at Germany's Erlangen Uni-rsity and a German will visit India. ıring the past year another Lundisian eologian, Dr. Lars Rignell, has been teaching at Hamma Divinity School.

Dr. Nils Ehrenstrom, a Swedish Lutheran pastor, has been named professor of ecumenics at Boston University's School of Theology. Now secretary of the World Council of Churches' study department, Dr. Ehrenstrom studied at Uppsala and Lund. He has been in ecumenical work since 1930.

Another Lutheran scholar, Dr. Frederich Heiler of Marburg, Germany, will be a guest lecturer at the University of Chicago Divinity School this fall.

Education needs religion

Separation of church and state does not mean that education excludes religion, Gov. Theodore R. McKeldin of Maryland declared in a commencement address last week.

Such education is "a one-way street that ends in death," he said. By "deliberately and rigorously excluding the religious element" it produces a "materialistic philosophy that . . . is plainly and calamitously failing."

Describing separation of church and state as "the great bulwark of the rights of minorities," the Governor deplored "the tyranny of words that has betrayed many of us into accepting the error that separation of church and state implies an element of hostility to religion . . . Against that tyranny, I am in open rebellion."

In several Minnesota communities, high school baccalaureate and commencement prayers caused controversy. Roman Catholic students were forbidden to attend baccalaureate services at Southwest High School in Minneapolis, while in Beardsley, Minn., the school board cancelled commencement exercises after the local priest had forbidden the nine Roman Catholic members in the class of 15 to attend if prayers were to be offered by a non-Catholic.

World News Notes

Second thought in Vienna

As joy over newly acquired independence died down in Austria, people in Vienna and Salzburg began looking into the future with some apprehension. Austria had not borne the cost for its occupation during the past ten years as had Germany. Its finances will not be relieved by the Allied exodus.

On the other hand, establishment of an Austrian military force of 53,000 men will cost two billion shillings, one-twelfth of the total Austrian budget. Said Finance Minister Kamitz, "It's going to be tough, but we'll make it."

There was less confidence in Salzburg, for ten years headquarters of the U.S. Army in Austria. The 10,000 Americans in Salzburg spent $30 to $40 million a year, about as much as the revenue from all Austrian exports. Salzburg never before was so prosperous.

Religious freedom in Colombia

Persecution of Protestants in Colombia has been reported frequently in recent years. In a radio speech early this month, Colombian Foreign Minister Evaristo Sourdis declared that the South American land's government respects and protects religious freedom. "The only thing that Colombia demands," he said, "is that through respect for her status as a free and civilized country which is already unanimously instructed in the (Roman) Catholic religion, she be not considered as a field for proselytizing, nor that attempts be made to conduct activities which are contrary to the faith of our ancestors."

Non-Catholics "may be born, live, marry, educate their children and die according to their beliefs," the minister said, but "experience indicates" that proselytizing creates "tremendous confusion from which materialistic theories such as communism emerge as winners."

The foreign minister failed to indicate where "non-Catholics" would come from in a land "unanimously instructed" in Roman Catholicism, nor did he define the "activities contrary to the faith."

Swedes end alcohol rationing

Education is the only answer to alcoholism, some Swedish government officials believe. They will put their theory to the test when all restrictions on the sale of alcoholic beverages end Oct. 1.

Since 1919, Swedes have been subject to a rationing system limiting the supply of alcoholic beverages. When parliament decided to repeal this limited prohibition, it did so because "the only way to combat use of alcohol is the old, stubborn fight for greater education and an enlightened civilization," said Finance Minister Per Edvin Skoeld.

Starting in August, the government will subsidize campaigns conducted by various organizations, including labor and youth groups, to emphasize the individual's responsibility to society. No negative slogans such as "Don't drink" or "Drink less" will be used. Keynote for the campaign will be "Meet the new situation with responsibility."

New village in Vietnam

Protestant families were among those made refugees by the recent war in Indo-China. To provide shelter for about 25 Church World Service is co-operating with the Vietnamese government in building a new village about 100 miles north of Saigon. To be named Cha Hoa Binh (More Peace) the village will have a church, school, and clinics.

WASHINGTON

By ROBERT VAN DEUSEN

REFUGEE ACT REVISION

PRESIDENT EISENHOWER finally took a hand in the controversy over the administration of the Refugee Relief Act. He sent a special message to Congress asking that a number of changes be made in the Act which would speed up the flow of refugees from Europe to the U.S.

The hearings held by a Senate subcommittee after the firing of Edward Corsi as State Department advisor on refugees focused the spotlight on the snail's pace at which the program had been moving. Some of the blame was placed on Scott McLeod's administration of the Act, some on restrictions in the law itself. The State Department took steps to speed up the issuing of visas, and pointed out to the President specific changes in the law which would help break the bottleneck.

Proposed amendments

MANY OF THE suggested revisions are those which the church groups have pointed out as desirable from the beginning. One is the removal of the requirement for a two-year personal history supported by documents. Those who recently fled from behind the Iron Curtain are in no position to produce such documents and no field investigation can be made in the country from which they came.

Eisenhower pointed out that broadcasts by the Voice of America behind the Iron Curtain stimulate people to risk the perils of escape. If, after they have fled to the West, they are kept by an inflexible rule from seeking haven in the U.S. for two years, their reaction will be one of bitter resentment. When news of this gets back to their homeland, the urge to resist Communist domination will be weakened.

Another change proposed by the President is to permit church groups and other voluntary agencies to serve as sponsors for refugees rather than insist on individual sponsorship. The sponsoring group would name the refugee, promise to provide a job and housing, and guarantee against his becoming a public charge. With such organized backing, more individuals would be willing to find jobs and homes for refugees.

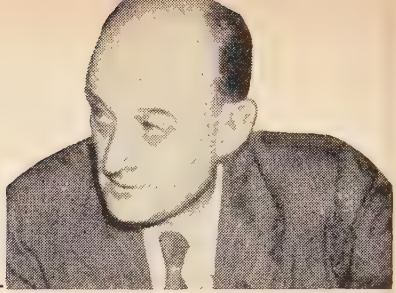
Other proposals include the broadening of the term "refugee" to include escapees from behind the Iron Curtain, expellees from their homelands, people who already have a job in the land of asylum, and people who are victims of disaster in their own country. The President suggested that people having an illness such as tuberculosis be permitted to enter rather than break up families, if adequate care can be arranged in this country.

THERE WILL BE a great deal of resistance in Congress to some of the President's proposals. The limitations in the Refugee Relief Act were due to Congressional reluctance to open the door more than a few inches. The same tendency to restrict immigration is still strong.

The most effective counter-force would be a widespread concern for refugees by church people in all parts of the country, made articulate by letter, wire, and personal contact with members of Congress. Many Congressmen are not interested in what church leaders think, but they are very alert to expressions of sentiment from their home districts.

Lack of morality in politics emphasizes importance of our faith in God's forgiving love

By REINHOLD NIEBUHR



IT BECOMES DAILY more apparent that we must live our lives for some decades to come on the edge of an abyss, which is the prospect of mutual annihilation. But it is also becoming clearer that there is a bare possibility of avoiding the abyss because both sides are increasingly conscious of the terrible implications of an atomic war.

There is, for instance, a good chance of resolving the Formosa crisis because both China and the United States are not ready to start a small war which might lead to a total war. Despite our preconceptions there is a chance that both the American people and their President will make a deal with the Red Chinese which we swore we would never make. We have been persuaded to this about-face by the grimness of the alternative.

Thus we are in a situation in which the only hope is drawn from our hopelessness; and where, in Churchill's phrase, "security is the child of terror."

THIS SITUATION is certainly quite unpredicted. It is a tragic refutation of what the whole of modern culture believed about the course of history. Everyone believed that the historical drama would usher in a period of peace and world-wide well-being. Instead we have been forced to do battle with two forms of tyranny and find ourselves now in this sorry predicament. But perhaps even Christians have not observed that our predicament is a vivid reminder of what biblical faith has always maintained about the character of human history. It has insisted that history would remain morally ambiguous until the end; and that it would culminate in a struggle between Christ and Anti-Christ, between good and evil, and not in a gradual triumph of the good over evil. This is a reminder of the fact that biblical faith places our ultimate security in the goodness of God and not in the course of history. But it must be emphasized that this faith does not allow us to be irresponsible for the course of history.

We can not, as Christians, declare that our common dangers are no concern to us. Nor can we claim to have some superior moral answer to the common predicaments of mankind.

Many Christians have entertained the idea that the Christian answer to the present situation would be the simple disavowal of atomic weapons. But such a course meant irresponsibility for the fate of the free world. It was therefore generally recognized that this responsibility could not be disavowed.

The mixture of guilt and responsibility is not a new situation; but it is a new dimension of an old human situation, and it proves what we should have learned long since from St. Paul, that there is no moral solution for the moral problem of human existence. Our virtues remain fragmentary and contradictory. There is therefore no possibility of overcoming the variance between man and God by man's moral actions. They are not good enough. The only possibility lies in God's forgiveness.

Crowded Italy Seeks a Faith

By GUSTAV K. WIENCKE

Amidst the great majority of devoted Roman Catholics some evangelical church groups are strongly rooted

PEOPLE ARE VERY MUCH a part of the landscape in Italy. Wherever we went, the streets seemed to be living-room and workshop for everyone. Men were always lounging in the piazza, and every artisan pushed his handwork as near to the street as possible, if not right on it, as did a wagon smith making a heavy cartwheel.

Wherever we saw one person working, two others were there to watch and keep company. No farmer works in his vineyard alone, but the whole family is with him, from the old grandmother down to the tiny tots. A fisherman would take time off from mending his net to toss his little one in the air. When it came to hoeing wheat, a line of a dozen or more would work their way across the field, shoulder to shoulder.

And at the public washing troughs, tongues flew as the women beat their clothes on the ancient ribbed stone. If an old woman needed to stop to rest from carrying green fodder on her head, there would always be someone there with whom to gossip. We'll always have a warm feeling for Italy, and the musical *Buona sera* (good evening) with which every passerby greeted us will long ring in our ears.

BACKDROP FOR THIS BUSY life were massive craggy mountains which drop down steeply into the clear green Mediterranean. So fascinating was this combination of sun, sea, and mountainside near Positano that we decided to stay a day. One day stretched to five as we got acquainted with "Papa Luigi," the genial hostel father.

"Today," he said, "you must come to my church." Today was Friday, but in the village of Praiano everyone wore his Sunday best for the Festival of the Annunciation. Praiano is a village of 1,500 inhabitants. It clings to the weathered mountain slope above the sea.

A farmer really lives "upstairs" from his fields which are no more than narrow terraces that drop down to the edge of the cliff—we counted sixteen stages below the road, while twenty or more rose above it. Every square inch is planted, and sun-warmed rocks shelter lemon and orange trees.

"Soon the potatoes come out," said our host. "Then come tomatoes, and in the fall I put in potatoes again." For good measure, beds of vegetables were edged with lettuce and flowers, and vines grew on wires strung between fruit trees. Praiano had mothered these ribbon fields, but it could not provide for its children. Five hundred had to migrate to America, but their hearts remained rooted here like the ancient olive trees. Their money comes back every year to keep up the majolica-domed church in Praiano.

"NO, THAT IS NOT my church," said Papa Luigi. "It's down there," he said, pointing to the sea. Proudly he rode in

---

Dr. Wiencke, a member of the staff of the Board of Parish Education, is spending a year's leave in Europe. He will frequently report on his observations.

our jeep station-wagon, greeting a dozen people on the way. Then we got out to clamber down a newly cemented zig-zag walk.

The workmen had taken bits of broken tile from the dump behind the pottery and made primitive mosaics, in the cement, of the creatures and plants that inhabit the sea and the cliffs. "Just finished this spring—money from America," said Papa Luigi as we tried to supply the Italian name for every mosaic. Down at the water we came upon a tiny fisherman's cove, tucked into the cliffs. And there we saw traces of the tragedy which had befallen the hamlet. A flood, washing down the stony mountain in 1924, had carried away the chapel and most of the houses. Some were still in ruins, but the chapel had been rebuilt.

A knot of men crowded around the door of the chapel. Papa Luigi took us inside where all eight pews were filled with women. Mass was almost over when we came, and soon the painted statue of the Annunciation was hoisted up under a blue-and-white silk canopy. Sweet voices of a choir could be heard, hidden in the next room.

As the procession formed, the choir came through the chapel singing a chant that seemed one with the waves of the sea. They were all women, wives of fishermen, shawled in black lace. "For two years the ruins of the church lay in the sea. There they found the statue, undamaged."

THIS MIRACULOUS STATUE seemed to comfort the fishermen and to assure them that over their hard toil was the protecting hand of a heavenly Mother. "We are still sad and this year we have a small festival. Next year, a big festival," the people explained. Next year the statue could see a new road down to the hamlet. Offerings were collected, and every sum carefully written down in a big ledger with the name of the donor. Most common were 100 lira notes (16 cents).

On the way back we got to talking about the village priests who were to be provided with a big feast that day. "I think it would be better if they would marry," confided Papa Luigi. "Understand—I'm a good Catholic," he hurried to add.

When the time came for parting, and Papa and Mama Luigi came down for the inevitable photograph, there were tears on the old man's weather-beaten cheeks as he kissed each of us goodbye. "When are you coming back?" he asked.

THIS WAS NOT our first church experience in Italy. The day after we landed in Naples, we hunted up the Waldensian church. "The street must be near here," we said as we parked our car. To be sure of being understood, I wrote the name, Via dell' Cimbri, on a slip of paper. No one seemed to know where the street was, but they pointed toward the big cathedral when we said, "Chiesa" (church). Finally we located it, just fifty feet from the car.

There was a plain door in a wall of houses, but it was closed. To enter, we had to go through a dark court. Inside was a large square room, clean and neat. Over the center pulpit were the words "Dio e Amore" (God is Love), and from the front to the back, the room was comfortably filled—plain people in overcoats, young people, too. The pastor wore a black robe and white bands. His crisp Italian was so distinct that we could make out every word, even though we could not understand much of it.

Here, not 20 miles from where St. Paul landed on his journey to Rome (our afternoon excursion), we heard a chapter from the book of Acts. The singing was vigorous, but only one hymn had

familiar echo. I tried to separate the tune from the Italian words. Light dawned. A little faster and the organ spelled out "In the gloaming, O my darling, when the lights are dim and low . . ."

THERE WAS NO SERMON this Sunday, but instead a woman missionary from Madagascar read a discourse in a high-pitched voice. After that, she introduced a smiling Englishwoman. Word for word the missionary translated her message into Italian while we listened to her English. She was a buyer from a department store in London, and had dropped in unexpectedly. She told how she had been converted in London by the ministry of Billy Graham. It was a simple, sincere testimony. To be sure everyone understood, the pastor summarized her message again in Italian.

When the pastor stood at the door to shake hands and the people thronged past him, we felt more at home than in any other church in Italy. "And how are you, Signora?" "Oh, half-good, half-good," said a little old lady, drawing encouragement from the hearty friendliness of her pastor. In no other Lutheran church (yet) have we seen such friendliness between pastor and people. We could sense the active life of the congregation. There was a full schedule for weekdays—even a midweek service. Above the church to one side was a school, a day school for evangelical children. To the other side was the pastor's apartment where we had tea a few days later.

"My name is French, as you see," said Pastor Peyronel. French was the language of his household, as it is in the Waldensian settlements in North Italy. They cling to the French as a way to distinguish themselves from non-evangelicals.

But in Naples, everything is in Italian. We were happy to hear that most of the members are native Neapolitans rather than Waldensian outsiders. "Many people pass our door. They hear us sing. They come in to see what's going on." The pastor conducts continuous adult classes. "Sometimes spies come from the Roman church," he said. "But they do not bother us or cause trouble." In addition to his duties in the parish, the pastor regularly conducts Italian services in two refugee camps near the city of Naples.

"Do your new members stick by the church?" we asked. That was the $64 question. And the answer which we pieced together in Italy was a mixed one. Some do indeed, and often new members come through marriage. When children are born, they are frequently taken to the Roman church. Family ties are strong, and mother or father or both are outnumbered by all the relatives.

THAT WAS THE ANSWER, too, in two Lutheran churches of German background which we visited. They, too, were not content to minister only to "born" Lutherans (Germans, Swiss, Scandinavians) but were reaching out to their Italian neighbors.

"A few Sundays ago, I preached my first sermon in Italian," said Pastor Reinke of the Lutheran Church in Naples. The Missouri Synod, too, is at work in Naples through an institute for former Catholic priests. Several congregations are expected to result from this work. Methodists, too, are working in close co-operation with the Waldensians.

In the shoulder-to-shoulder life of Italian towns and villages, an evangelical faith must strike very deep roots if it is to flourish. Every evangelical church becomes a new family, nourished by the word and upheld by Christ.

CARTOON CAUSES COMMOTION

Pittsburgh artist pinpoints problem of sleeping parents

SNOOZING PARENTS who send Junior off alone on Sunday morning have created a basic problem for all tnose interested in Christian education. For 40 years Ralph Reichhold was one of the Sunday school teachers who, with little success, wrestled with the situation. Then, one day last spring, in the routine of his daily job, he twisted the tail of the problem so sharply that a roar was heard from coast to coast.

Mr. Reichhold, cartoonist for the Pittsburgh *Press,* has taught classes in Pittsburgh Lutheran church schools for four decades. Many a Sunday orphan has sat at his feet—boys whose parents sent their offspring to study the Bible while they curled deeper in warm beds, trying to catch up on week-end sleep.

Like all ever-present problems, this one was buried deep in the mind of the cartoonist. One day it came to the fore with startling results.

"One of my weekly chores," Reichhold relates, "was to draw a suitable cover for our Sunday Family Magazine. Ideas are hard to come by. Often you get them by dredging through your past experiences, searching for a theme that has a universal appeal.

"Easter had just passed and my thoughts were on the number of church people who slip into post-Lenten inactivity. The old problem of 'bring them, don't send them' popped into my head. From then on it was easy."

THE DRAWING APPEARED as the cover of a June issue of the magazine. Since then it has been reproduced in many national publications, has kept mail pouring onto Mr. Reichhold's desk.

First to make use of the cartoon was Dr. John Calvin Reed, pastor of the 2,600-member Mt. Lebanon Presbyterian Church. He thought the idea was worthy of a Father's Day sermon. Copies of the cartoon were inserted in the bulletins. Then Dr. Reed preached a visual-aid sermon on the get-up-and-come-to-church theme. Next issue of *Presbyterian Life* carried both cartoon and sermon.

Requests came to Mr. Reichhold for reprints to use on bulletin boards. The *Scripps-Howard News* printed an article about the cartoon and the idea behind it. *Editor and Publisher,* newspaper trade magazine, used the cartoon as a basis for their weekly editorial.

Dick Thornburg, editor of the Cincinnati *Post,* arranged to have the cartoon posted on a convention bulletin board when the National Council's Division of Christian Education met.

"The fellow who drew that must belong to my church," said one man from Boston. Said another, "The best religious cartoon I've ever seen . . . It makes you stop and think."

FORTIFIED WITH such reaction, Editor Thornburg used the cartoon on page one with the caption, "This is the cartoon that caused the commotion." Other newspapers and church papers reproduced the cartoon and personal letters swamped Mr. Reichhold's desk.

There are two morals to this story, Mr. Reichhold suggests. One is that the cartoonist got the idea from teaching in Lutheran Sunday schools. The other is the fact that if you twist the tail of a problem sharply enough, you'll hear a roar that will be hard to muffle.

"SENDING A BOY TO DO A MAN'S JOB"

Let's Have Repeat Performances

By JEAN Z. OWEN

If the pastor's sermon makes a special impression on his hearers, why shouldn't it be heard again?

IT WAS ON A HOT July night that the woman, old and ill, came to our town to give a concert. Her voice, though still majestic, had lost much of the range and resonance that had made it world-famous. Several times during the evening the singer shook her head slowly from side to side, as if in unspoken apology for a poor performance.

At last the concert was finished. The woman bent down to accept one of the bouquets of roses the usher handed up to her across the footlights. She made her little speech of farewell, for this was to be her last tour. It was time for the audience to leave but not one of the hundreds of persons in the auditorium moved. They waited, their faces upturned and expectant.

Finally, the artist nodded to her accompanist. A reverent hush fell over the auditorium as the first soft, familiar notes filtered through the summer air. The listeners leaned forward, straining to catch every note. *This* was what they had come for—to hear again, for the last time, the beloved Madame Schumann-Heink singing *Stille Nacht* . . .

THERE IS SOMETHING almost magical in certain "repeat performances." There is an indescribable lift, a warming sense of repleteness, that comes with the traditional rendition of a song, poem, or a bit of acting. Tibbett and *The Glory Road*. Laughton in an excerpt from *Macbeth*. A recording of Barrymore as Scrooge. Even in sports it's the *second* home run the *second* touchdown by a player that turns the bleachers into bedlam. When we go for a visit with the homefolks we aren't interested in any new-fangled cooking. The thing that really makes our mouths water is the thought of that certain kind of cake, that one special pie that Mom used to make when we were kids.

But somehow we don't carry this feeling over when it comes to our church service. Oh, the *order* of the service is the same. We know how many hymns are going to be sung and when we are expected to stand up and sit down. But within this framework we expect to be given a complete change of program every Sunday—new anthems, preludes, recessionals. A pastor is frowned upon if ever he is caught pulling an old sermon out of his files. If he should so much as repeat a single paragraph from a former sermon he is expected to fancy it up

camouflaging it so that it sounds original.

In part, this is a good thing. Repetition, if carried too far, can be stultifying; overemphasis on tradition can have a necrotic effect on any organization. Emotionally and intellectually, we are in danger of becoming pillars of salt if we spend too much time looking back.

BUT PERHAPS we have gone to the other extreme. In our struggle for progress we may be cheating ourselves of some rich experiences that could be ours for the asking. In our scramble to get something "different" we may be overlooking the fact that just as good music never goes out of style, an inspired sermon is as timeless, as ageless, as the truths on which it is based.

I wonder how many of us would welcome a chance to experiment with a few repeat performances as part of our church program. Not all of us would agree on a "favorite anthem" or a "best sermon," since personal tastes and individual needs are widely diversified. Nevertheless, there are some chords to which every human heart is attuned. There would be something missing from the church year if there were no Reformation Sunday, when we sing the stirring *A Mighty Fortress Is Our God* and hear again the courageous story of the founding of our church.

Why, then, can't we try carrying tradition a little further? Why not inaugurate an annual sermon for those who are groping their way through disappointment and grief? Why not a traditional service in which every couple could silently reaffirm vows to each other and to God as they listen to the ever-old, ever-new instructions for making their home a house founded on a Rock?

SUCH A PROGRAM would not be merely for our own benefit, either. I am sure that almost every member has had an experience similar to one I once had with a skeptical neighbor, an irascible old lady who, somehow, had "turned sour" on the church—though the very vehemence of her denial signified a deep need and desperate longing.

"All that any clergyman ever does," she stated positively, "is to wheedle for money."

"Not *our* pastor, not *our* church," I pointed out. "You just come with me sometime—you'll see."

"All right," she agreed finally. "I'll go —once."

I should have checked with the pastor or the church office. I admit it. Blithely, I escorted her to church and discovered, too late, that this was the very day our pastor gave one of his infrequent sermons on the subject of a Christian's financial obligations!

MOST OF US TRY, in a bumbling sort of way, to be lay evangelists. But though we may be motivated by a sincere desire many of us find ourselves mentally groping for the right answers to questions. We feel inadequate when we try to answer such questions as, "I'd like to believe but how do you *find* a faith?" "Why should I go to church? What does it offer that I can't find in nature?"

Most of us want to be fishers-of-men. We can bait the hook and cast out the line but we need a little help from the pulpit when it comes to reeling them in.

Why, then, can't we have an annual repeat-performance of a sermon that answers these questions? Not only would it help us keep our own thinking clarified but it would give those of us who feel inept in "selling Christianity" a chance to bring guests who would *like* to be "sold"!

Sometime ago I learned that our own pastor had been asked to give a talk to a local civic organization. He chose "Mastering Fear" as his topic and it was so well received that he has been requested repeatedly to give the same talk to other groups. I know of a number of individuals who have welcomed the opportunity to go back to hear it a second—and even a third time! I also heard that the pastor had been asked to put this talk on a tape-recording for the benefit of the employees of one of our largest insurance companies.

When news of this reached me via the grapevine I became frankly curious. I asked if I might see a copy of the speech and although I thought it was excellent I couldn't see that it was any better than the sermons we take for granted every Sunday.

IT COULD BE THAT WE have been standing so close to the forest that we haven't seen the trees. If "outsiders" can ask our pastor for repeat performances, why can't *we?* Why not be told about it ahead of time—a sort of "coming attraction" notice in the church bulletin, for instance, so that we might extend an invitation to someone who needs the help of that particular type of sermon? I am willing to wager that our "fishing-quota" would do a sharp upturn if we gave it a try.

I am convinced that our church, which is already rich in traditions, would find that we have more spiritual wealth for the asking if we should adopt this policy. But this is a matter in which lay members must take the initiative. If we don't we have only ourselves to blame if we go on cheating ourselves and our "seeking" friends of something fine that can be ours.

JESSICA FOUND A PLAN FOR LIVING

By ESTHER FRESHMAN

A simple remedy proved the key to changing daily chores from tasks of drudgery into something constructive

Are you tied down with chores and routine jobs? If so, you'll understand the problem that weighed upon my friend Jessica Fahling, a devoted wife and busy mother of three. But here's the plan for living that revitalized her life, as she told it to me.

SOMETHING WAS WRONG with my life. I seemed to be snowed under all the time, the victim of household routine. The million and one tasks—the "always tasks"—the everlasting dusting, the continuous dishwashing, the bedmaking, the washing, the ironing, the meals.

And when I wasn't resenting the "always" tasks, I was always worrying, even while I worked. I worried about my husband, Ralph—his insomnia, the constant heavy demands upon him. I worried about the children. When they were away from home on some school activity,

worried because they were out of my sight. When they were home, I worried for fear they didn't have enough outside interests. Finally, I began to worry about worrying. Maybe I didn't have enough faith—and I began to worry about that.

I had become somewhat lax about going to church. I would get the children off to Sunday school, and then use Ralph's need of extra rest as my excuse, too. But this particular Sunday, I went, and, as always when one seeks, the answer came. The minister devoted his sermon that morning to "Faith and Action." Maybe I should say that his words helped me right then and there. I'm sorry. They didn't.

I listened avidly to every word the pastor said, and then I went home and mulled them over. That led me to the point where I had a *really* extravagant worry. I anguished over all my failures of the past. I wept over all that I felt unable to accomplish in the future and brooded desperately over all my present inadequacies. The minister had said that, "Faith is not translated at all until it is put into action in life"—that "faith without action is like a beautiful line in a book that no one ever read."

WHAT SORT OF ACTION could I have in my kind of life? I'd get up in the morning—and there was breakfast and its dishes. There were all the beds to be made, the dusting and the cleaning, and lunch and its dishes. Then there was dinner to be planned, prepared and *its* dishes. And the washing and ironing, and the silverware, and the curtains and the mending—and then all of it all over again—endlessly.

Finally I found my way back to the surface. I made a very simple little prayer—just a phrase—but it carried a big request: "Father, please, Father, show me the way."

When we ask, we always do receive. For some time my thoughts stopped twirling and dashing and going here and there, and I seemed to center them all on Jesus. I remembered then that he always prayed—that His life of blessed activity was a life of prayer. Didn't Paul counsel us to "Pray without ceasing"?

It was a beautiful remembrance, so I decided to tuck it away. I'd think more about it at another time. Maybe Sunday our minister would give some more advice on this matter—I'd wait until Sunday. Right now I had to make our beds.

RALPH'S PILLOW looked punched and pummeled—really distorted. I smoothed it out, and worked a fresh pillow case over its softness. My thoughts began their habitual accompaniment of worry over his nightly bouts of insomnia. Then —something h a p p e n e d! That little thought I had tucked away for Sunday, the one about praying without ceasing, came cascading into my mind, and I found myself knowing exactly what to do. I blessed Ralph's pillow. I asked God's blessing upon it, the blessing of his rest and tranquility and peace. As I made the bed, and shook the blankets, I blessed each part of my task.

Polishing the furniture in our room seemed an entirely different matter. Instead of rubbing it resentfully with an eye on the clock that was calling me to another task, I just slowed down, and worded little prayers. And as I went to the window to arrange the curtains and the drapes, I took time to look out in the yard below. It was full of blossoming flowers and grass still wet with dew, and I found myself remembering another Bible verse that morning. This time I surprised myself by saying right out loud with a good deal of new-felt meaning: "This is the day which Jehovah hath made; we will rejoice and be glad in it."

I CAN'T HONESTLY TELL you if Ralph slept better that night. I don't remember, because I slept better than I had in ages. But he did seem more alert in the morning, and happier, and he made the following comment, "Jessica, I meant to tell you last night—the house had such a shiny new look about it. What did you do to it?"

As soon as Ralph left, I took my stand at the window to say my verse: "This is the day which Jehovah hath made; we will rejoice and be glad in it."

And glad I was—glad in the same happy way as in the early weeks of home-building after our marriage. I found myself actually welcoming the tasks ahead. I went to the children's room, and all the time I gave a special cleaning there, I made my blessings, and added to them my thanks. I blessed each little bunk bed, each gay coverlet, and gave thanks for the cheerful, comfortable room we could give our boys. I gave thanks for the splendid companionship my children enjoyed with each other.

By the time I reached the kitchen and the breakfast dishes, I was full of enthusiasm over my new-found plan. I had already accomplished much, and felt less tired than in years of home routine. Previously, I had felt so pushed in my work, begrudging any interruption by telephone or doorbell, hurrying rebelliously through my chores to "earn" a few moments for my reading that I loved.

Now, as I dipped my hands in the soap-bubbly water, I stopped, dried my hands, and left the room. I returned carrying the Bible. I took a blank recipe card from the drawer, and I emptied the recipe rack of its present card—directions for making a casserole dish. (One that would save time, of course.)

Opening the Bible at random, the book that appeared was Lamentations. For a moment, I had the grace to smile a bit ruefully to myself. Then my eyes fell on this: "Jehovah is good unto them that wait for him, to the soul that seeketh him."

"Thank you, God," I murmured, hugging the verse to my heart, and copying it quickly on the little blank card.

That's my plan for living—the blessing and the thank-you. So simple, so easy to use—but so helpful. Now each day is a challenge and an adventure and an accomplishment. Ralph says he's glad that I didn't have just one or two worries but a multitude of them. Because, he says, since I've transformed my worries into blessings, he's grateful for the abundance of them all over the house!

A MATURE PERSON is one who does not think only in absolutes, who is able to be objective even when deeply stirred emotionally, who has learned that there is both good and bad in all people and in all things, and who walks humbly and deals charitably with the circumstances of life, knowing that in this world no one is all-knowing and therefore all of us need both love and charity.

—ELEANOR ROOSEVELT in *It Seems to Me* (Norton)

Venture in Evangelism

By ARTHUR S. HANSON

Challenged by empty pews, members of a small-town Pennsylvania church joined hands in welcoming newcomers into the congregation

AN IDEA, faith, and a group of willing workers combined to pioneer a venture in evangelism that is bringing forty new members a year into St. Peter's Lutheran Church in the little town of Stowe, near Pottstown, Pennsylvania.

The idea was born at a joint meeting of Pottstown area Lutheran churches called by the ULCA's associate director of evangelism, the Rev. Clifton Weihe, nearly three years ago. Stowe's delegation to this meeting became interested in trying to fill the vacant front pews that stared me, their new pastor, in the face every Sunday morning.

Two laymen, Robert Gist, a mail-carrier, and Joseph Landis, a sales manager for the Fuller Brush Company, were put in charge of the program at the Stowe church. Trained by Pastor Weihe, they in turn passed their knowledge on to a group of selected workers from the congregation. The training proved to be highly necessary because something more than just a friendly visit was vital. The visitors wanted to bring people to their church to share the blessings of Jesus Christ. They were shown by dramatization the art of knocking on doors, getting inside the home, starting a friendly conversation, and then doing a "selling job" on Christ and His Church. At times the "Fuller Brush technique" gave useful pointers. The mail-carrier also proved helpful, because he knew when a new family moved into the community and it was often possible to reach a home ahead of the Welcome Wagon.

The group of visitors decided to meet once a month throughout the year to call on new families in the community. They always met first at the church for devotions at 7:30 P.M., paired off, and went calling until about 9:30 P.M., when they returned to the church to report and turn in cards to me and the chairman giving information about the visits. Names of families were obtained from the mailman, the pastor, the Sunday school, weekday school and VCS rolls, other members of the church, and the Welcome Wagon.

After nearly three years, here is how the visitors themselves have felt about the program. One woman said, "I'm often tired from a day's work when we start out, but the visits give me a wonderful lift." Another said, "For the first time, I feel I'm doing something really important for Christ and the church." Other reactions were: "I never knew people would be so friendly to strangers. They hated to see us go." "I was scared to death to walk up to a strange door at first, but now I enjoy the visiting thoroughly."

WHAT WERE the reactions of those visited? In the vast majority of cases, the visitors were received with heart-warming friendliness, regardless of the religious preference of the family or the circumstances in the home at the time of the visit. People moving into the community

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The Rev. Dr. Hanson is pastor of St. Peter's Church, Stowe, Pa., described in this article.

from some distance were particularly delighted to have callers and were often most anxious to talk about church and community. Some, of course, were long on promises and short on fulfillment, but in an encouraging number of cases, children were in Sunday school and parents in church within a week or two of a visit. Catholic families also were found to be appreciative. Several requested pastoral instruction and were later received into the Lutheran church. A specially printed card with the name of the church, the pastor and the hours of services was also received with appreciation.

WHAT HAVE been the results? Numbers are usually the first mentioned. About 40 new members a year have been received as a direct result of the visiting and follow-up by the pastor. In three years, the Sunday school has increased by 150. Approximately 20 baptisms a year come from the families visited. These numbers, of course, depend upon the local situation and are in addition to members and baptisms received in the usual ways.

In the case of St. Peter's, however, some other results have been even more important. First has been a marked increase in community knowledge and good will toward the church. Visitors are now finding newcomers who have been told by neighbors to expect their visits. People in the community are also sending newcomers to our church even when they themselves are not members.

Secondly, a more friendly attitude toward new members has been developed in the congregation.

Thirdly, the visitors themselves have deepened in faith and their ability to express it to others.

Lastly, the increase in attendance at worship services and the growth in membership have inspired the entire congregation to pay off a sizable debt much sooner than had been expected.

CAN A PROGRAM of this type be successfully put into practice in the average Lutheran church? St. Peter's feels that it can. Materials and training are readily available from the ULCA director of evangelism. A large group of visitors is, as a rule, *not* needed. A pair of visitors can average three calls a night. Five couples could visit fifteen homes a night, totaling 180 visits a year.

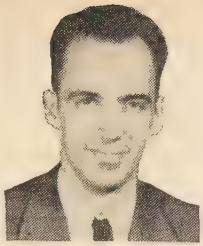
In many communities this number would care adequately for the number of new people moving in and allow also for revisiting from time to time. The number of visitors and the number of nights can be suited to the local situation.

The most important requirement is that the visitors be able to present the cause of Christ and His Church in a friendly, sincere and convincing way. Training helps, but it is also vital that the visitors be cheerful, adaptable, tactful, persistent, patient and full of good will toward their fellowmen regardless of circumstances. Surely every church will have some who can qualify.

How does a program of this type affect the pastor's work? At first glance it would seem to lighten the pastor's work, but in actual practice its effect is the opposite. The pastor must meet with the visitors each month and he and his wife will no doubt be among the visitors as well. Then the pastor must follow up all leads.

The great advantage to him is that he is no longer expected to do the job of evangelism all alone. He has a team of helpers with whom he can consult and work and on whom he can rely. They in turn are richly blessed as partners in the kingdom as they come to appreciate the time and effort necessary to win new souls for Christ.

A CHRISTIAN DICTIONARY



By PHILIP R. HOH

"CHRISTIAN"

MOST OF THE CHRISTIANS throughout the world agree on the minimum requirements for considering oneself a Christian.

Here is one person's attempt to outline the *minimum* requirements for calling oneself Christian.

One believes that Jesus is the Christ. But what is the Christ? The Christ is someone more than an ordinary human being. He stands in a special relationship to God. He represents divinity in a way no other person can. To express this relationship we call him the Son of God.

True, we are all children of God, but in a different way. The Christ is not merely a better human, or even the best human. He is qualitatively different. He is special, unique, the Word made flesh.

To be a Christian one must believe that the Christ is the true revelation of God, that part of his mission was to show God to man. But we must also believe that there was real humanity in the make-up of his person. He is not a god who assumed the shape of a human. He became flesh, as John words it.

ANOTHER MINIMUM requirement for a Christian is belief that Jesus really died and rose from the dead. How he rose can be debated. Why he rose may be discussed. But that he rose must be believed. And obviously if one doesn't believe that he really died, the resurrection loses its essential meaning. We do not have to define precisely what sort of body Jesus had after the resurrection, nor do we have to agree with anybody on just how many angels there were at the tomb. But to be a Christian I must believe in a real resurrection of Jesus Christ.

If we believe that Jesus was a true representation of God, that he did rise again, then it follows that what he taught to be true, in word and deed and self, is true. If I believe in him, I must believe his teachings.

Basically, what the Christ conveyed to man is a "new testament." Not to believe in this takes one so far off the track as to make it highly questionable whether he is a Christian, even though he may still call out "Lord, Lord."

We have discussed the New Covenant in two previous articles. Lutherans have formulized its essence into their doctrine of Justification by Faith. Others may have different titles for the same basic idea. But some have a tendency to let their sights drift too far toward an old-testament emphasis on the importance of good works, merit, and legal-type "satisfaction."

TO BE A CHRISTIAN involves not so much the problem of how to live, or even why we live, but rather *for Whom* we live. The first of the Ten Commandments contains that basic truth, but until Jesus came on earth God did not seem clear enough for man to be able to know with certainty whether he indeed was putting other gods before Him. Now that the Father has been made known to us, we Christians have no excuse for idolatry.

To be a Christian is to seek to have "the mind of Christ," to have such a personal integration with the Christ that we will act as he would, think as he would, be as he would be, in our situation. We do not become God in any sense, but God does live in us. We become meek (which means "tractable" when used in

the Beatitudes), and allow God to hold the reins. Or to use a similar word in only a slightly different way, we allow God to reign in our lives. Christianity is not a set of laws or an ethical code. It is a mystical union with Christ which we enter through baptism of the Spirit, and which allows us to die in Christ and in Christ rise again.

A Christian, believing in Christ, believing in his resurrection, accepting the new-covenant, living for God, and seeking to possess the mind of Christ—such a Christian will find that he also believes in the fatherhood of God, the brotherhood of all men, the communion of saints, the forgiveness of sins, the resurrection of the body, the life everlasting, and in all those truths that make loving God and men into an abundant life here on earth, and that lead us on to the kingdom of heaven.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Doctor?

QUESTION: My son is a high school senior. For years he has had the ambition to be a doctor. He has been taking life and school rather seriously. Yet I don't think he does all he could in school—his grades are only a little above average.

As a result of a group test he has been advised that he doesn't have the ability required for medical training. The boy is simply crushed. The bottom of life has dropped out, as far as he is concerned. He has felt that his adviser knows what is best, but is now beginning to doubt it. He has spoken of the possibility of making a try at medicine. I don't know whether to encourage him or not.

REPLY: School advisers are generally right. Their counsel is based on considerable data in addition to the tests themselves. But, even at that, an adviser can be mistaken when it comes to making forecasts. The boy may not have shown his full capacities in school. As a rule, the quality of one's high school work indicates pretty well what one's quality of achievement will be in college or professional school. But that isn't always true. Human beings are at least partially unpredictable. Some students—a few—do not show their full abilities until the pressure of college, or a professional school, or some new inspiration or goal, brings them out.

If your son is willing to make a serious effort in medical school, and is able to gain admittance, encourage him to do so. The challenge involved may serve him well. In case he should lose he can still prepare for another vocation.

Slow-moving

QUESTION: My daughter, Helen, slow. It seems to be a part of her constitution to move with the speed of tortoise. She has a good mind and pleasant disposition. But she has "zip" for doing things. I move pret fast and am always eager to be doi something and to start something ne But Helen is so phlegmatic that I ca

njoy doing things with her. It seems to ne that she is missing opportunities and leasures by being so dilatory. I wish could help her.

REPLY: First of all, you should have a physician give the girl a physical check-up to make sure that some trouble is not being neglected. If there is nothing wrong you will have to accept Helen as she is. That may be a little difficult since she is so different from you and from what you had hoped for her.

It may be that Helen is not losing so much as you imagine, for we all enjoy life in our own way. She can be happy and slow unless you press her for faster action than is natural to her and thus make her feel "not up to it." Please note that your great energy may be a source of as much annoyance to her as is her slowness to you.

Take Helen as she is. Lay aside your disappointment as far as possible, and give her a chance to show what her actual capacities and interests are. Give her your support in being what she can be, though it may not coincide with your expectations. Much of her development will hinge upon your approval and helpfulness. If your husband is of a more deliberate nature he may be able to help the girl to a larger degree. Both of you can help her to become her best self.

rofile

QUESTION: I am in high school, but n not having a very happy time. The ouble is not in my studies or teachers t in my appearance. A front view isn't bad, but my profile is strange and alost ugly. One of the boys told me it is gly. So I have the annoying problem of ying to keep others from getting a side ew. I try always to turn my face toward them. This situation creates a lot of embarrassment in school and out among people.

REPLY: Many of us have nothing of which to boast as far as appearance is concerned. Some of the finest persons one meets have little to exhibit in the way of good looks, but they have developed attractive modes of behavior, wholesome feelings toward others, right attitudes toward self, a fund of information, a sense of humor, and other desirable traits. Most people have one or more characteristics which they would like to lose, and envision good traits which they would like to acquire. But what we can't discard we must learn to live with, and we can do it.

I know of a boy who had a similar difficulty. He talked the matter over with an understanding teacher, came out feeling better, and went to work on the suggestions he received. He struck up conversations with schoolmates who felt inferior and shunned the various activities. He soon discovered that everyone had a battle raging within himself. That fact yielded encouragement. Then he initiated conversations with students who seemed better adjusted and found that practically everyone had some troublesome factor in his makeup. These latter interviews did him still more good. This experience helped the boy to think better of his traits and to accept himself, to associate with others. These conversations also helped others to see his good qualities and brought him acceptance by them.

The very short, the very tall, the obese, the scrawny, the slow, and those marked by other unwanted qualities must learn to see the small significance of their worrisome characteristics and to live as if they didn't exist.

BOOKS

How We Came to Be People

The Dawn of Personality. By Emile Cailliet. Bobbs-Merrill. 232 pages. $3.

The French-born professor of philosophy of religion at Princeton Seminary asks Robinson Crusoe's two questions with regard to human existence: What kind of a place is this and What can I do in this situation?

We live in a world governed by physical laws. The Greek cosmologists were the first to investigate the nature of the physical universe. With their appearance man had completed the transition from "cooking animal" to scientist. The physical sciences however can never give a fully satisfactory answer. They can redeem us from ignorance but they cannot give us a total picture of the place where we are. Even in ancient Greece the philosophies of knowledge give way to Stoicism and Epicureanism, philosophies of salvation.

Man is faced with an "inescapable alternative"—the affirmation or denial of God. This thesis becomes the focal point of emphasis throughout the book. Professor Cailliet admits no conflict between science and religion. The theologian dare not disregard the methods of the physical scientist or the historian. Neither must the scientist absolutize his segment of knowledge and falsely transform an idea into an ideology. Psychologism, nationalism, and communism are the dominant ideologies of our day, based upon "counterfeit" thinking.

The highest achievement in the evolutionary process is human personality. The appearance of life, and especially human personality, is contrary to the calculus of probabilities. In defiance of the second law of thermodynamics—the decrease of usable energy throughout the universe—life appears at a time when this energy is already diminishing. The awareness of self and its moral capacity cannot be explained in terms of brain physiology. "The genuine I in me is the manifestation of the Creator and Doer of redeeming things who says I."

Life is the transformation from the inorganic to the organic, from individuality to personality. Individuality refers to units: it can even apply to things. "Person, on the other hand, points to an individual rational nature endowed with a moral sense."

The author deals with fundamental problems of a religious interpretation of life which no thinking Christian can avoid. His vast erudition enables him to quote from scientists and philosophers, from poets and saints. Pascal's influence is noticeable throughout the discussion. Readers whose temperament inclines towards mysticism and poetry will undoubtedly find this treatment more rewarding than those who prefer a straightforward, factual presentation of the subject.

CARL J. SCHINDLER

Wilkes-Barre, Pa.

As a Preacher Sees Shakespeare

Spiritual Values in Shakespeare. By Ernest Marshall Howse. Abingdon Press. 158 pages. $2.50.

Dr. Howse, a minister, has read Shakespeare with a view of finding spiritual values in the plays. This presupposes the presence of such values in the plays, and it predisposes the author to interpret what he does find according to his subjective inclinations.

Spiritual values have a way of changing from century to century, and what may have been intended by the author to mean one thing in the moral realm may, after the passing of three hundred years, be interpreted otherwise. Edmund, the illegitimate son of Gloucester in *King Lear*, pokes fun at his father because he attributes events to planetary influence. We are inclined in the twentieth century to agree with Edmund, but Shakespeare certainly meant us to interpret Edmund's words as evidence of blasphemy and a lack of religious rev-

ıce. There are many instances of this sort thing in Shakespeare.

In his concluding chapter Dr. Howse ates that "Shakespeare never presents any ıoral issue as simple and clear. With him very moral issue is complex and cloudy, ecause life is complex and cloudy." One inclined to agree with this statement, but few pages later we are presented with ıe three assumptions that supposedly unerlie the eight plays examined in this book. The first assumption "is that *individuals atter.*" The second is that "the *individuals re responsible.*" The third is that we "are ving in a moral order."

Of *The Merchant of Venice* the author ays (Shakespeare) "makes the drama a assionate plea for the underling, for the uman dignity even of a man made hard ıd cruel by savage persecution." Prof. lmer Stoll (Shakespeare Studies) has emonstrated rather convincingly that this as not Shakespeare's intention. Twentieth ntury humanitarianism and sentimentality e responsible for this heresy which Elizaethans would not have understood.

Doubtless the author wishes to share with hers what he found to be useful sermonic aterial derived from Shakespeare. I beve there are some stimulating moral illusations to be found in this book. The value the book, however, to any serious student Shakespeare is questionable.

ERNEST G. HEISSENBUTTEL

Thiel College

od Speaks through Preachers

Pastoral Preaching. By David A. MacLennan. estminster Press. 157 pages. $2.50.

"Preachers are not endowed with personal alities above those of other men. We are t great men. But we are ordinary men whom the extraordinary thing has hapned. We are small men through whom a at God seeks to speak a great message." Such is the mood in which this book is itten. The text on which it is based is the illips version of Colossians 1:28, quoted one of the flyleaves: "So naturally, we oclaim Christ! We warn everyone we et, and we teach everyone we can, all that we know about Him, so that, if possible, we may bring every man up to his full maturity in Christ."

This is easily one of the best of the great number of books which have recently been published on "preaching." Its emphasis, as the title suggests, is on the kind of preaching which is based upon and must flow from the needs of the people as discovered in a minister's pastoral services. In the first four chapters Dr. MacLennan discusses the "Perspectives," "Objectives," "Resources" and "Methods" of pastoral preaching. The fifth chapter outlines the kind of man the preacher must be, and the book closes with a challenging discussion of "The Unifying Word." The author is professor of preaching at Yale Divinity School. His book abounds with illustrations and sermon helps.

RUSSELL F. AUMAN

Hamma Divinity School

Campus Story

Rivers to the Sea. By Irene Strommen. Augsburg. 266 pages. $3.50.

This is the story of a small-town girl who leaves home to attend college in the big city far away. Loneliness, shocks, and pleasantries of college life had maturing effects upon Mary Ann Kristensen. As the story follows Mary Ann through four years of study, work, dating and vacations, the plot unfolds around her constant effort to witness sincerely to her Christian faith.

There are moments of suspense mixed with romance. Yet, this reader feels that neither the characters nor the plot are very real. Perhaps "idealistic" is the best definition for both. Teen-agers who read the book may react unfavorably to the mixture of theology and campusology in the plot.

Columbia, S. C. MARY HELEN SANDERS

The Whozits. By Frances Williams Browin. Abelard-Schuman. 181 pages. $2.50.

Youngsters 12 to 16 would like this story of a Philadelphia mother and daughter who sponsor a family of Polish DPs. Difficulties of adjustment are narrated in such a way as to increase understanding of the plight of the refugees.

SYNOD CONVENTIONS

Debate on ULCA Constitutional amendments is lively . .

College campaigns planned . . . Racial integration urge

Illinois Synod

St. Paul's Church, Dixon, Ill., May 23-26

By JOHN E. COOPERRIDER

THE ILLINOIS SYNOD authorized the relocation of Carthage College, approved a $250,000 campaign for the purpose of erecting a home for the aged and infirm, and created the second full-time office in two years, that of treasurer-statistician.

After an hour-long question period in which Mr. Rolf E. Dokmo, president of the Board of Trustees of Carthage College, answered questions put to him by the delegates, the synod approved without any debate the resolution which authorizes the board to inquire into the feasibility of relocating the college, and also authorizes such relocation if found feasible.

The $250,000 campaign for the first ULCA Home for the Aged and Infirm on the territory of the Illinois Synod will begin Jan. 1, 1956, provided that the United Lutheran Social Mission Society of Illinois, authorized to organize and conduct the campaign, has pre-campaign commitments at that time totaling $100,000. The Rev. Harold W. Reisch, executive director of the society, expressed confidence that this condition will be met by Jan. 1, reporting that over $80,000 had already been received in commitments, $50,000 of this in cash. Total cost of the home, planned to house 40 persons, will be $350,000.

THE NEWLY CREATED OFFICE of treasurer-statistician will also have charge of stewardship, public relations, and other related activities assigned to it by the executive board of synod.

Besides these three major actions, the synod voted to continue for one year its $135,000 campaign in the Sunday schools for the purchase of a summer youth camp, and adopted the largest annual budget i its history for 1956—$603,150 or $13.1 per communicant member.

President Harmon J. McGuire summe up the feelings of most of the delegates t this convention in an impromptu speech a its close. "We have done something fo the King," he said. "We have done som thing for the Church of Christ. We hav been progressive. We are on the march."

"It will take work," he added. "It wi take a great amount of sacrifice, some slee less nights on the part of all of us, to c these things the next two years, but if we l men of Christ we will do them gladly."

MANY DELEGATES felt that the highligh of the convention were the six meditatio by Dr. Walter H. Traub, pastor of Kount Memorial Church, Omaha, Neb., who spo on "Elements of a Pastoral Ministry." Oth speakers were Dr. McGuire; Dr. Alfred H Beil, representing the ULCA; Pastor Wi liam A. Kiser, of Gethsemane Churc Cicero, who preached the ordination se mon; and Dr. Edwin Moll, former direct of the Near East Branch of the Luther World Federation.

Synod also adopted the sector project t the promotion of stewardship, and voted fi co-operation in the ULCA evangelism m sion in 1956-57, co-ordinating it with t efforts of the Rev. A. Howard Weeg, new called secretary for evangelism in the Illin Synod.

Mr. Roy L. Fosberg of Rockford, w had served for 24 years as treasurer, w not re-elected because of age limitati in the constitution. Mr. Erwin Erdmann Des Plaines was elected in his place.

The Rev. Luther C. Mueller, pastor Trinity Church, Harvard, and Mr. Clare Lineberger of Wilmette, were elected to th 13th and 6th terms as secretary and sta tician, respectively.

Maryland Synod

neological Seminary, Gettysburg, Pa., May 24-27

By LLOYD M. KELLER

A LARGE PORTION of this convention's time as given to the report of the Special Committee on Synod Organizational Structure, e results of a two-year study conducted by r. Elwood S. Falkenstein, chairman; Carl einmuller, Jr., secretary; Dr. Frederick R. eibel, Arthur G. Kahl, and Fred W. Koneann. Major structural changes, approved r constitutional adoption a year hence, cluded a full-time five-year-term secretary th special responsibilities in stewardship, angelism and missions promotion. The nod's name is to be changed from "The vangelical Lutheran Synod of the State of aryland" to "The Evangelical Lutheran nod of Maryland." The practice of linsure of candidates for the ministry for a e-year period will be discontinued with adoption of the new constitution next ar. Action on some changes in by-laws s postponed until the next convention.

Officers elected for one-year terms were . Elwood S. Falkenstein, secretary; Dr. ederick R. Seibel, statistician; Mr. Virgil Doub, treasurer.

ALL AMENDMENTS to the ULCA constitun, which were adopted by the Toronto ıvention, were ratified with the exception two sections. The creation of a Comttee of Executives and a Council of Synal Presidents was not approved.

Action was taken favoring the establishnt of a synodical camp and conference ter and the establishment of a program internship as a part of the curriculum Gettysburg Seminary with an additional l-time faculty member.

Approval was given to the promotion of tor projects in stewardship in different as of the synod this fall.

Three veteran pastors were honored with presentation of framed certificates of ognition of the 50th anniversary of their ination. Pastors receiving these certificates were Arthur G. Null, Frederick A. Hightman, and Dr. William A. Wade. Two bus loads of members of Epiphany Church, Baltimore, organized by Pastor Hightman May 10, 1908, were present as visitors at the session when the presentation was made. He is now pastor emeritus.

REPRESENTED ULCA AT MARYLAND

"NO CONGREGATION can be the body of Christ or have the mind of Christ without aiding the synod and the ULCA in the work of the church," declared the ULCA representative, Dr. Frederick R. Knubel. Dr. Knubel made his presentations to the convention and spoke briefly at various times when the work of boards, agencies and auxiliaries was presented in regular reports on the convention agenda.

Two new congregations from the Washington area were received into synod—Our Saviour, the Rev. Robert E. Hook pastor, and Atonement, the Rev. Ray E. Blanset, mission developer. Implications of proposed changes in the ULCA constitution were discussed by a panel on "Our Growing Church" with President Fife as moderator. The panel consisted of Dr. Knubel, Dr. A. R. Wentz, Dr. L. Boyd Hamm, Mr. Carl L. Schaeffer and Mr. Robert E. Smith.

A full evening session was given to consideration of the ULCA Evangelism Program for 1956-57. Pastor Raymond C.

Myers, chairman of the Social Missions Committee, presided. Dr. Kenneth S. Ehrhart and Pastor E. Dale Click were participants. Enthusiastic endorsement was given to the program.

Synod voted to encourage congregations to move toward racial integration in congregational life and to exercise constructive community leadership in the transition to racial integration in the public schools.

Two pastors were ordained: J. Frederick Wilson, Luther Place Memorial Church, Washington, to enter the Air Force chaplaincy, and John D. Logan, Grace Church, Westminster, to serve as pastor of New Franklin Parish, Pa. Dr. Walter B. Freed preached the ordination sermon.

Largest apportioned benevolence budget in the synod's history was adopted for 1956 —$486,675 or $10.37 per communing member. The synod met its 1954 apportionment 102 per cent.

New Jersey

St. John's Church, Ocean City, May 23-26

By RALPH I. SHOCKEY

AFTER DEBATING THE NEED for a full-time staff worker either in parish education or home missions, a compromise was approved by adopting the recommendation of the Executive Board that a staff secretary be called to serve both areas. Speaking for the compromise, Dr. Paul T. Warfield asserted, "I believe our chief concern is that whatever we will do will extend the kingdom through the church . . . one man in two fields is feasible, reasonable and to make haste slowly is advisable." Opposition stressed the urgent need for full-time service in each field. The vote was 115 to 78.

Eight new mission churches have been established in the synod during its five-year history. St. Paul's, Edison Township, and Holy Trinity, Burlington, missions developed in 1954, were received into synod.

Four of the six candidates ordained have received calls as mission developers: Herbert S. Hinman, Washington, N. J.; Rober H. Loucks, South Plainfield; John H. Wag ner, Jr., Lavalette; and Charles P. Strock bine, Madison-Florham Park. Herbert L Messner will serve Advent Church, Eas Orange, and Charles M. L. Oberkehr be comes the first full-time assistant in a syn odical congregation at St. Paul's Church Collingswood.

RAPID GROWTH of the synod during th past five years was noted in statistician Dr George R. F. Tamke's report: 9,979 bap tized, 6,388 confirmed and 5,755 commun cant members were added to the rolls. Dur ing '54 there was a net gain of 20.4 bap tized, 12 confirmed and 10.2 communican per congregation.

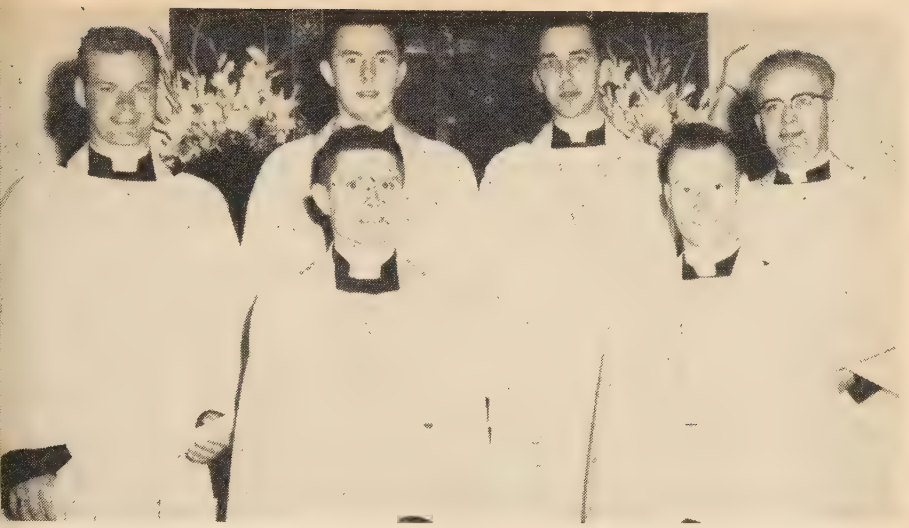
Unanimous approval was given th ULCA amendments. Slight opposition wa voiced to the presidential and executiv board's powers. "It is not Lutheran nor d I think it is Christian to give such pow to the president of the ULCA," said on delegate. But another said: "This amen ment makes the president more than ever real servant of the church."

Dr. Edwin Moll interpreted "Love Working Arm" to over 1,200 at a state-wi Lutheran rally held on the Music Pier Ocean City on Wednesday evening.

SYNOD APPROVED accreditation of bo welfare agencies in its territory as recom mended by the synodical Board of Soc Missions. The newly formed Lutheran W fare Association of New Jersey and the L theran Home of New Jersey were approv as meeting and exceeding the standar proposed by the board.

The status of the call to a chaplain the armed services was decided when t Executive Board was empowered to "iss the call to an ordained member of syn or to a qualified candidate for ordinati when he has met all other requirements the chaplaincy in the armed forces of U.S.A."

Dr. George F. Harkins, ULCA repres tative, presented the work of the church large and told of new developments in ULCA. The Rev. Dale Click, associate



MEN ORDAINED AT NEW JERSEY CONVENTION

ont row: Pastors Strockbine, Hinman. Rear: Pastors Oberkehr, Wagner, Loucks, Messner

:tor of the ULCA evangelism program, tlined plans for the two-year campaign ich will start this fall.

UNFINISHED BUSINESS amounting to the 3,000 still needed for home missions to nplete the third part of the Tri-Objective peal was presented by the Rev. Edwin ubb, appeal chairman. The $101,000 re- ved so far has completed the first two ts of the program, the purchase of the v president's parsonage and the erasure the mortgage on Camp Beisler.

A budget of $357,796 was adopted for 6. Increases were included for the CA apportionment, additional aid to gner College and Mt. Airy Seminary, for the new staff officer.

)r. David Delo, Wagner president, told)d about the proposed financial appeal 1958 to meet expanding needs at the ege, and Dr. Wilfried C. H. Tappert ed notice of a 1962-63 campaign for Airy.

/ith an increase in apportionment giving).2 per cent during the past year, New ey stood fifth among ULCA synods in giving. St. Matthew's mission, Moores- n, led congregations with 166 per cent.

Dr. Edwin H. Knudten was returned to office as president for a second five-year term. Dr. C. Donald Heft was re-elected secretary and Dr. H. Torrey Walker re-elected treasurer. All three officers have served since the synod's organization in 1950. The Rev. Floyd Paules of Haddonfield was convention chaplain.

Ministerium of Pennsylvania

Buck Hill Falls, May 23-26

By HENRY W. SNYDER, JR.

"WHEN WILL CO-EDUCATION come to Muhlenberg College?"

"Not before the fall of 1957," answered Dr. J. Conrad Seegers, Muhlenberg president, when this question was put to him at the 208th annual convention of the Ministerium.

But the Ministerium went a long way toward assuring co-education at Muhlenberg when it reported $629,422 cash in hand toward its $1,500,000 appeal for the college. This includes $104,932 previously collected for the education of women. Total assured response to date, including the special fund,

is $1,000,328. The Ministerium voted to extend the appeal another year, to Dec. 31, 1956.

Dr. Seegers pointed out that $850,000 must be in hand to assure co-education. A new men's dormitory must be built, and the present West Hall converted for use as a women's dormitory. In view of the assured response and the cash already in hand, an architect has been asked to work up detailed plans for both buildings.

THE MINISTERIUM refused to ratify "increased powers" for the ULCA president and executive board. The proposed amendment of Article IX, Section 2, was rejected 219 to 133. The proposed amendment, extending the powers of the executive board was also turned down, 202 to 86. Both issues came at the close of lengthy sessions and were decided with less than half of the 754 registered delegates voting. Other proposed amendments to the ULCA constitution passed easily, by a voice vote.

Leading the opposition to spelling out powers for the president and executive board was Dr. Henry H. Bagger, Philadelphia Seminary president and himself a member of the ULCA executive board. He argued that "a constitution should be devoted to the establishment of the basic philosophy and principles of operation of the particular organization and not be a codification of details that must be subjected to frequent change as times and circumstances are altered."

THREE NEW CONGREGATIONS were welcomed by President Charles M. Cooper, bringing the total number in the synod to 549. Two of the new groups are mission churches—St. Andrew's, Palmer Township, and St. Luke's, Devon. The other is St. John's, Nanticoke, a 73-year-old congregation, previously non-synodical.

Re-ordination of ministers coming into the synod from other denominations was vigorously debated. The synod approved "re-ordination" in principle, but refused to say whether it should be by the "Order for Ordination" or the "Order for Reception into Synod of a Minister of Another Communion." The matter was referred to a spe cial committee for further study and repor But the synodical constitution was change to provide that pastors coming into the Mi isterium from other ULCA synods sha "confer" with the synod examining com mittee, rather than submit themselves to th committee for "examination."

A budget totaling $1,974,963 was adopte for 1956. This includes a 20 per cent "safe factor" for the Ministerium's part of th budget, bringing its total to $663,395 an budgeting $1,311,568 to the causes of th ULCA. The Ministerium Home Missio Board item was increased by $5,813 to pe mit the calling of a field worker to be know as Director of Home Missions. The prese home missions superintendent, Dr. R Winters, will be named Executive Secreta of the Board and Director of the Rur Church.

The budget item for the Philadelph Seminary was raised from $75,000 $100,000. By unanimous vote the syn adopted a recommendation from the Phi delphia Seminary board, to commit itself a campaign during 1962 and 1963 for capital needs and endowment fund of seminary. The seminary will celebrate 100th anniversary in 1964.

Without dissent the synod adopted a m morial from the Allentown Conference questing the Executive Board of the UL that the headquarters of the ULCA Broth hood not be transferred from Bethleh Pa. In response to another Allentown C ference memorial seeking to establish minimum salary of $3,600 plus parson for experienced pastors, synod noted t "pastors' salaries are the prerogative of congregations and synod cannot demand enforce a minimum." But the synod adop a resolution that "the Ministerium stron urge every church council to restudy its p tor's salary in relation to present-day l costs of living, and to allow the compul of Christian love to lead them to pro adequately for their pastor's needs and consider $3,600 plus living quarters a minimum salary."

Walter R. Hagey was overwhelmingly en-rsed for a second five-year term as treas-r. Ten young men were ordained at a vice in St. John's Church, Stroudsburg, ursday evening, May 26. Dr. William y preached the sermon.

Dr. Edwin Moll, LWF commissioner in estine, spoke at the closing session. Dr. Eppling Reinartz, ULCA representative, sented the work of the ULCA in two dresses based on the General Prayer of Common Service.

Texas-Louisiana

Martin Luther Church, Shiner, Tex., May 24-26

By JAMES F. VORKOPER

FIVE PASTORS were received by transfer m other synods and two ordained at the 4th convention of the Texas-Louisiana iod. Ordinand Wilford Menke of Shiner l take charge of the Port Lavaca-Tivoli ish and Clarence Hagens of Swiss Alp l begin new work in the growing me-polis of Lubbock.

Pastors received included Charles R. kle, institutional chaplain in Austin; vid F. Conrad, Grace Church, Houston; yton Sugg, New Iberia-Lafayette parish, ; David F. Cooper, Messiah Church, stin; and Charles Holland, mission de-oper in Dallas.

"DOORS ARE CLOSING in our faces and on fingers as Christians all over the world," Dr. Franklin Clark Fry, ULCA rep-ntative. "Though 'the gates of hell shall prevail' against the church, they are ady prevailing against certain sections he church . . . The destiny of the world nore likely to be forged in Asia than in erica. Would, therefore, that the church arge had worked when it was day, for fact is that Asia is only two per cent istian!"

reside reporting on the state of the rch, Dr. Fry addressed more than 1,000 gates and visitors at a mass rally ar-ed in connection with the convention.

Dr. Royal E. Lesher, president of the synod, preached at the opening communion service, pointing out that the church has a many-sided ministry, following in the footsteps of Jesus. Preaching the saving knowledge of Jesus Christ is its first task.

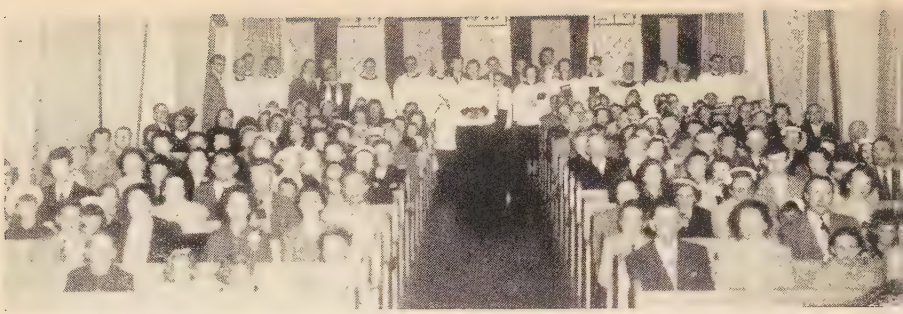
He welcomed five new congregations, representing more than 500 members, into the synod, including Messiah Church, Austin; Salem and Prince of Peace churches in Houston, St. Timothy in Corpus Christi and Trinity Church, New Iberia, La.

Mr. C. H. Warner, treasurer, for 1954, reported that the 10,000 baptized members contributed through synod the sum of $273,569 in 1954. Mr. Warner resigned his treasurer's task to become the first synodical builder.

THE SOCIAL MISSIONS COMMITTEE and the Executive Committee boldly faced the race question by recommending that a Negro mission be started in Houston. The synod, after much debate, ratified the action and empowered its officials to proceed with the new work. It was pointed out that the implications of this action might be far-reaching in our synod and its work. There was a divided opinion in regard to the Supreme Court's announcements on non-segregation. Some laymen felt that the churches would lose members if Negroes were brought into membership of our congregations "because white people would be leaving the churches." Pastor David Conrad, Houston, who has done work among Negroes in Alabama, declared that the church would gain if it would take this step. The work in Houston now contemplated will be entirely Negro work.

The amendments to the constitution of the ULCA were approved except the amendment involving the implications of the more centralized authority in the office of the president of the ULCA. This article provoked the longest debate. Most of the articles passed with very little debate.

ELECTION RESULTS: The Rev. N. H. Kern, Victoria, vice president; the Rev. John A. Jacobs, Cuero, secretary; T. T. Tell, Dallas, treasurer.



ORGANIZATION for Church of the Atonement, Washington, D. C., came on April 17. Meet in the neighboring Episcopal Church of Holy Communion, the congregation was organized w 85 confirmed, 134 baptized members. Field was entered a year ago. Pastor Ray E. Blanset veloped mission. The second mission to be organized in Washington area this year, it has p chased a house to serve as chapel and meeting place until permanent quarters can be obtain

FLORIDA

Univ. of Miami Professor Is Guest of German Republic

By CHARLES F. STECK, JR.

FT. LAUDERDALE—Dr. Melanie R. Rosborough, professor of German at the University of Miami, is one of eight college and university professors touring West Germany as guests of the German Federal Republic. Dr. Rosborough is an active member of Holy Trinity Church, Miami, the Rev. Charles J. Harris pastor. For 24 years she has been superintendent of Trinity's Sunday school.

Dr. Rosborough and the others of the invited group left New York by plane for Bonn on May 31. The tour will include visits to the universities at Heidelberg, Munich, Berlin, Hamburg, Cologne and Frankfurt. Visits will also be made to Wiesbaden, Dusseldorf and Nurnberg.

On May 15 Mrs. Ramona Deitemeyer of Lincoln, Neb., attended services in Resurrection Church, Daytona Beach, where the Rev. Douglas F. Wessel is pastor. For Mrs. Deitemeyer attending church was not unusual, but having "Mrs. Nebraska" and "Mrs. America" among the worshipers was a new experience for the congregation.

At Lincoln's Christ Church, "Mrs. America" is a Sunday school teacher and a me ber of the choir. Her husband is Sun school superintendent and president of congregation.

The roses presented to "Mrs. Ameri at her coronation adorned Resurrecti altar at her request. Later they were tributed to the sick of the congregat Said "Mrs. America," "We must keep ho making on the highest plane and I want church to be a part of my title."

A distinct loss was sustained by Florida Synod when C. M. Brubaker, for years synodical treasurer, tendered his re nation for immediate acceptance. The re nation, not altogether unexpected, was fered because of impaired health. Mr. baker was awarded the Achievement M by Newberry College in February of year. A year ago he retired from the pa service in Jacksonville. His successor treasurer will be chosen by the synod's ecutive committee at an early date.

Pastor Paul K. Nordsiek of St. Ma Church, Jacksonville, now heads the M terial Alliance of that city.

The Florida Synod is becoming incr ingly church-music conscious. Recently H A. Alderman, minister of music of Mark's Church, Jacksonville, presente selection of "Neglected Music from Musical Heritage of the Lutheran Chur The occasion was the meeting of the J

ville Lutheran Women's Council, at ich he was the featured speaker.

"FOR CLERGYMEN ONLY" said the invitation mailed to Florida ministers urging them to attend a seminar on alcoholism. Seminars were held in six cities of the state under the auspices of Florida's Alcoholic Rehabilitation Program. The increasingly serious problem was discussed by Dr. Selden D. Bacon and Raymond G. McCarthy of Yale University.

NTUCKY-TENNESSEE

hurch Gives Old Site or Community Park

By ROGER G. IMHOFF

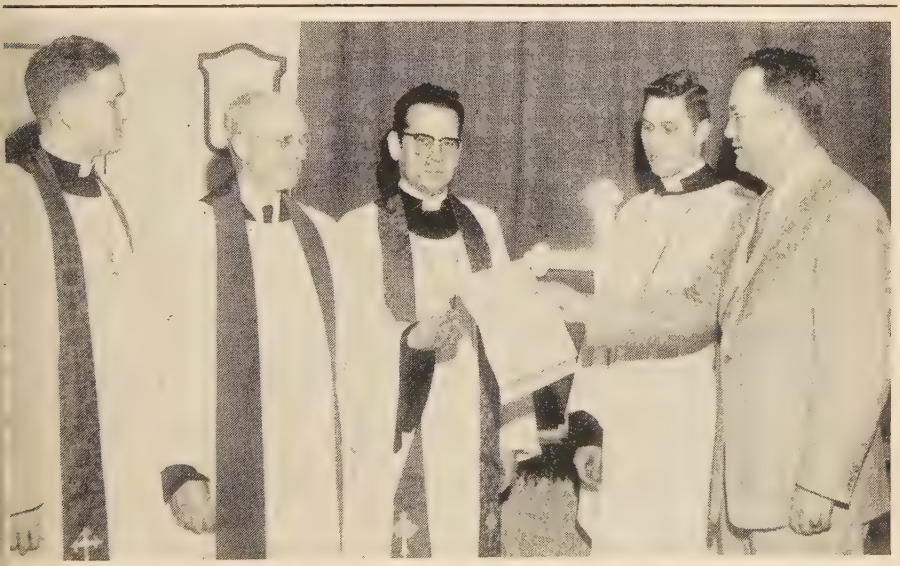
LOUISVILLE—Franklin, Ky., now has its t church-sponsored public park. Zion urch, Virgil L. Yohe pastor, dedicated new park May 29. The land was the of Zion's old church which burned vn in 1949.

Through a gift from a former member of the congregation, William Spencer, now of Hot Springs, Ark., the park has a chapel-shelter, cement benches and a five-foot cross. A softball field is also on the property which will be used mainly by local 4-H clubs but is open to the public.

Three resolutions which the Lutheran Refugee Service submitted to Secretary of State John Foster Dulles, calling for speedier implementation of the Refugee Act of 1953, have been brought to the attention of every pastor in the synod.

In her 50 years as organist for Grace Church, Louisville, Miss Stella Schoen has missed only six Sundays. Miss Schoen, who started as regular organist at the age of 15, recently marked the golden anniversary.

After 38 years in the ministry Dr. Arthur M. Huffman has resigned from First Church, Louisville, due to ill health. A former president of the Kentucky-Tennessee Synod, Dr. Huffman served pastorates in South and North Carolina and Tennessee before coming to Louisville in 1943. Succeeding him



GANIZATION for Church of the Good Shepherd, Glenville, N. Y., came April 24 when council dent John Barnard handed list of charter members to BAM Executive Secretary Richard H. erding. Initial membership was 143 persons, 74 of them confirmed. Looking on (from left) Pastor Robert M. Ireland of Faith Church, Schenectady, who started mission, synodical field onary Howard A. Lenhardt and new pastor Frederick Auman, Jr., who was ordained this month.

A PROUD CONGREGATION dedicated Holy Trinity's $90,000 parish house in Kingsport, Ten April 17 in memory of Dr. John W. Shuey, Trinity's late pastor emeritus. Donald R. Fauble is past

KENTUCKY-TENNESSEE . . .

on July 1 is John H. Evans who has been assistant for two years. Pastor Evans has been synodical director for Lutheran World Action for the past two years and was recently elected president of the Louisville Ministerial Association.

NOTES: T. Donley Thomas, a choir member of First Church, Nashville, has received a Fulbright scholarship to study music at the University of Vienna . . . Pastor Henry Kleckley has been elected president and Pastor T. Eugene Bollinger secretary-treasurer of the Louisville Lutheran Pastors' Association . . . New pastor at First-Crowells, Shelbyville, Tenn., is Charles Leaser, Newcomerstown, Ohio, who was graduated from Hamma Divinity School in May and ordained by the Ohio Synod . . . Mission canvassing will be conducted in Okolona, another growing Louisville area, this summer by Hamma Divinity School student Henry Hendel . . . Pastors Charles L. Masheck, Bellevue, Ky., and Samuel P. Diehl, Jr., St. Matthew's, Ky., will be dean for the synod's summer schools on Center College campus, Danville, Ky., in July.

NEW ENGLAND

Youngest Connecticut Mission Begins Services In Norwalk

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—First service of C necticut's youngest mission congregation held, as scheduled, on April 24 at the N walk YMCA. The mission is being veloped by Pastor Richard I. Crossland. service was attended by 80 persons.

Sunday school and vacation church sch have been started. The group also spon the Church World News broadcast of ULC Press, Radio and Television Dep ment which is being heard in Connect for the first time.

The mission has received a baptismal from Trinity Church, New Haven; a paraments and hangings from Good S herd Church, Mount Vernon, N. Y.; brass offering plates from the Confere Brotherhood. It is now looking for a ch building site.

DEDICATED on June 12 was the new bu

CHRISTIAN OUTPOST in Japan is the Lutheran ervice Center in Tachikawa, 25 miles west of okyo. Center is near some of largest air force stallations in Japan in a city of 70,000 where holesome recreation opportunities were lack- g before Lutherans started project. Ground or building was broken last fall, center was ut into service for first time in February.

g of Reformation Church, New Britain. he Rev. Stanley H. Knull is pastor.

The Southbury Home for the Aged dedi- ted a new building June 5, the annual outhbury Day. Dr. David G. Jaxheimer, sistant to the president of the New York d New England Synod, was guest speaker r the occasion.

The New England Conference re-elected of its officers at the spring convention: stors Gordon E. Hohl, president; Fred- ick H. Reissig, vice president; Paul C. isch, secretary; Stanley H. Knull, statis- al secretary.

Also: Herman Gritz, treasurer; Ralph ohlsen and Richard Vogel, executive com-

UNGE in Lutheran Service Center, Tachi- va, has Japanese decorations in background. s. Toshiko Ono of Tokyo, who assisted in nishing center, is shown here with group of sts. Establishment of the Service Center rep- ents an investment of approximately $19,000 the Lutheran Service Commission.

mittee members; Dr. Hans Truenfels, synodical executive committee.

At the convention of the Conference Brotherhood, Roger Lindgren of Grace Church, Hartford, was re-elected president . . . The Rev. Howard Rogers of Immanuel Church, Naugatuck, was installed by the conference president on May 22.

Edward Wilson has been teaching Sunday school at First English Church, Bridgeport, for 50 years. He began to teach on May 19, 1905. Mr. Wilson has also served on First Church's council, choir, brotherhood, and as delegate to synod. He has been treasurer of the church for the last 43 years. On June 12 the Sunday school presented Mr. Wilson with a gold fountain pen set.

The new parish building for First Church, Southington, is rapidly nearing completion . . . Grace Church, a mission in Stratford, will soon install new chandeliers.

On May 22 Synod Secretary Paul C. White showed slides in Immanuel Church, New Haven, as part of a South American Mission "safari" in the congregation . . . The Women's Missionary Society of First English, Bridgeport, heard a lecture by the Rev. Hans di Sicard on April 24. Pastor Sicard was born in Sweden, reared in Africa as the son of missionary parents, and is going to Tanganyika, the orphan mission supported by Lutheran World Federation.

NEW YORK

Lutherans Face Uphill Fight In Opposition to Bingo Law

By WILLIAM R. FUHLBRUCK

LONG ISLAND—The recent ban on bingo has cut deep into the revenues of Roman Catholic churches. Lutheran congregations in Long Island which have voiced their opposition to the legalization of the game have reason to expect an uphill fight.

Half of the building plans—an equivalent of $9,000,000—of Roman Catholic churches in the Brooklyn-Queens diocese, have come to a standstill due to the ban. Roman Catholic pastors are reported as having said that their parishes were suffering from the enforcement of the anti-gambling law and that some were unable to pay current bills.

The proposed amendment to the state constitution which would legalize bingo must be approved by the 1957 legislature and by the voters before it can be enacted in 1958.

CHOICE BETWEEN two scholarships was offered William T. Heil, Jr., son of Pastor Heil of Christ Church, Little Neck (Queens). The Wagner College graduate was awarded a Rotary International scholarship for one year's study at Heidelberg University and a Fulbright scholarship for Tubingen University, both in Germany. Young Heil accepted the former. As a Wagner undergraduate he was recipient of a Wagner Alumni scholarship, a New York State scholarship and a Lutheran Brotherho scholarship. Active in campus life, he w listed in "Who's Who in American College plans to enter Philadelphia Seminary af his return from Germany.

More than 1,000 persons gathered honor a prominent Lutheran layman, Sp cial Sessions Justice Edward Thompson, a testimonial dinner on May 26 in the Ho Astor in Manhattan. The dinner was spo sored by the St. George Association, a Pr estant organization of civil servants. Juc Thompson was a co-founder and first pre dent of the association.

Thompson is a member of Holy Trin Church, Hollis, and is active in local synodical work. His community service cludes the presidency of the Queens Scout Council and a directorship of the Brothers' movement.

A vacation church school workers' con ence was held at Good Shepherd Chu Roosevelt, on June 2. Pastors Harner M dleswarth and George B. Ammon of ULC Board of Parish Education introdu the 1955 Vacation Church School Se and the use of visual aid materials for summer program. Group meetings for l ers in kindergarten, primary, junior and termediate departments were headed Sisters Esther Brose and Esther Schenke

The Long Island District Luther Le brought together about 200 young pe at its spring convention on May 22 at Pr of Peace Church, Cambria Heights. Luther League of America's "Service Christian Vocation Day" was used to the program. George Fey of Resurrec Church, St. Albans, was elected dis president to succeed Dorothy Kull

A BELL FOR STILWELL

Lutherans and Baptists worked together to the Baptist Indian Mission at Stilwell, Okl church bell. The bell belonged to St. P Church (ULC) of Pilger, Neb., which ha use for it since it merged with another Luth church in 1948. Shipping costs of the pound bell to the Oklahoma mission were by Pilger Baptist Church.

EY CHANGED HANDS when St. John's Church dedicated its parish house on April 24 in insburg, W. Va. Contractor S. L. Minghini hands key to building fund chairman R. Howard At left is Pastor Frank W. Klos, Jr., at right Gettysburg Seminary graduate Lee A. McDaniel.

leted two years in this office.

ERE AND THERE: Christ Church, Flush- Thomas B. Kline pastor, celebrated its anniversary May 1. Among the guests, included 11 pastors of neighboring egations, was ULC president Dr. klin C. Fry who was once pastor of an n, Ohio, congregation where Mr. Klein iis associate.

rist Church, Ozone Park, dedicated a 000 parish house.

The Long Island Conference adopted a olution of its Home Missions Committee, ommending establishment of a church ension fund. Speaking for the committee, gene K. Strebel of Christ Church, Free- t, said the fund would assist in organizing v congregations in Long Island.

he plan is to assign to the Home Mis- ns Committee the responsibility of so- ting gifts from congregations that have per cent apportioned benevolence rec- s. Distribution of grants from the fund be made by the committee and the odical home missions superintendent.

ce Church, Forest Hills, completed a s on May 20 and obtained pledges ting to $105,000. Leonard R. Kle- conference president, is pastor.

eemer Church, Flushing, broke ground on May 1 for a parish house. Redeemer's pastor, Karl A. Eberhardt, was ill and could not take part in the service which was conducted by Pastors Klemann, Edward J. Haviar of All Saints, Jamaica, and Leif T. Gulbrandsen of Flushing.

St. John's Church, Richmond Hill, dedicated its redecorated church and celebrated the 15th anniversary of Dr. Robert F. Weiskotten's pastorate in May. Dr. Weiskotten was given a new car by the congregation. Dr. Richard H. Gerberding delivered the sermon. The congregation presented Dr. Gerberding with a $5,000 check for the establishment of new missions.

FORECAST: CLOUDY

Dr. James E. Swain of Muhlenberg College was riding a taxi in Washington, D. C., he told the Reading Pastoral Association in a talk on international problems. Heavy traffic forced the cab driver to stop frequently. During a stop before a public building, Dr. Swain noticed this inscription on the cornerstone: "The events of today are a prelude to tomorrow." To break the monotony he asked the taxi driver what this meant. Said the driver: "That's simple. It means, 'You ain't seen nothing yet.' "

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Lenoir Rhyne College Fund Drive Reaches Goal

By FRANK K. EFIRD

HICKORY—"This is one of the great moments of my life," President Voigt R. Cror of Lenoir Rhyne College exclaimed as he announced to college alumni on May 28 that institution had successfully completed its development fund campaign for $1,500,0

"We can now say that we are 100 per cent Lutherans," stated Malcolm M. Palmer, campaign chairman, who headed the fund drive which began Jan. 1.

"The greatest accomplishment in the history of the Synod of North Carolina," added Synod President F. L. Conrad.

"A successful answer to a real challenge and the beginning of a new day for the college," was the comment of Dr. Harry E. Isenhour, chairman of the board of trustees.

"This proves that our people still believe in Christian higher education, and that the day of miracles is not past," said Pastor Frank K. Efird, chairman of the directing committee for the board of trustees.

THE SUCCESSFUL CAMPAIGN means the college can add seven much-needed buildings and put $375,000 in its endowment. The college had $850,000 on hand before the campaign was started. Campaign le ers are confident many churches that not reach their quotas will continue to ceive offerings for the college program t adding to the $1,500,000 already pledgec

THE QUESTION of racial integration still in the news in Tarheelia. Prog and setbacks were recorded as debate and against desegregation continued.

News of progress came from Salisb where the Negro and white ministerial a ciations voted to unite in September.

Progress was made also by the N Carolina Medical Society which amer its constitution to allow Negroes to bec members. The change resulted after ac by the Mecklenburg Chapter defying society's old constitution and accepting groes as members.

Setbacks occurred in the public sc system when the North Carolina legisla passed a law giving each school boar the 100 counties authority to place pupi schools and determine school bus ro This authority had formerly been in hands of the state. Debate on the bil vealed its purpose: to maintain segrega and to assure that if court proceeding sult, suits will have to be filed against c ties one by one rather than by coverin entire question in one suit against the s

LUTHERANS of San Diego furnished the chapel which is one of the features of D N. Sharp Memorial Hospital, one of operated by the Lutheran Hospital Socie Southern California. In picture Pastor Q P. Garman, chairman of hospital steering mittee, welcomes Mrs. Esther Young t chapel as Chaplain Paul C. Wharton (left hospital's manager Ritz E. Heerman loo

Conference workshops have been held strategic places to stimulate interest in ily vacation Bible schools and to show w to organize and to promote them.

SUCCESS STORY

The Rev. Frank K. Efird of Salisbury, N. C., as conducting a preaching-teaching-reach-ng mission at Gimli, Manitoba, an Icelandic ommunity. After his first sermon a little ine-year-old girl said to her mother, "I ke to hear that man preach. He sounds ust like Amos and Andy."

St. John's Church, Salisbury, sponsored a mp at Lutheridge, June 6-12, for boys d girls (grades 4-8) of its weekday church ool.

Resignations from pastorates: April 30 Dr. B. E. Petrea, Rural Hall, N. C. (re-d); May 1—the Rev. R. Hugh Kepley, Paul's, Newton, N. C.

VA SCOTIA

aterloo Graduation Exercises e Held In Nova Scotia Church

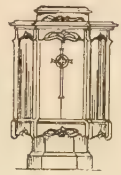
By DOUGLAS A. CONRAD

Halifax—For the first time in the history Waterloo Seminary, graduation exercises e held outside the city of Waterloo and province of Ontario. The service for terloo's lone graduating senior, Roseville goyne, was held in the future minister's ne church, St. John's in Mahone Bay on y 15.

was a day of celebration for the entire mmunity. Anglican and United churches nissed their congregations to enable them ttend the service. The auditorium was d by 811 persons and almost as many to be turned away by police to avoid gerous overcrowding.

The academic procession consisted of inary President J. Ray Houser; J. G. ey, president of Waterloo College; the . C. R. Cronmiller, president of the rd of Governors; Dr. N. H. Bream, pro-or of Old Testament theology; Miss Alice Metzger, dean of women; officers and pastors of the Nova Scotia Synod; Rector E. L. Parsons, of the Mahone Bay Anglican Church; the Rev. Philip Chisholm, of the Mahone Bay United Church of Canada; and two students from the Nova Scotia Synod, Donald Himmelman of Rose Bay, and Clyde Wentzell of Newburn.

The sermon was preached by the Rev. James S. Dauphinee of Preston, Ont., who was St. John's pastor when Mr. Burgoyne



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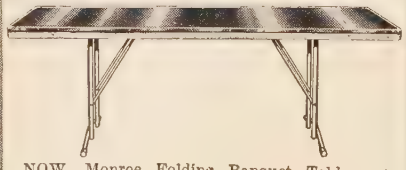

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NOVA SCOTIA . . .
made his decision to enter the ministry Diplomas were presented by Pastor Cron miller, prizes and scholarships by D Houser. Mr. Burgoyne received a prize fo highest standing in his senior year and Dor ald Himmelman for the highest academi standing in the second year class. Mr. Bu goyne received a gift of money from S John's members. The presentation was mad by Pastor Jens B. Jenson.

Mr. Burgoyne was ordained at the Can ada Synod convention in Ottawa. He begin his work in Geraldton, Ont.

The Rev. Leslie Conrad, Jr., executiv secretary of the Luther League of Americ received a cordial welcome from more tha 150 leaguers of the Nova Scotia Syno who met for their convention in Resurre tion Church, Halifax, May 23. Pastor Co rad dwelt upon the many phases of churc work in which young people can and shou have an active part. He preached the se mon at the evening service at which new elected officers and secretaries were install by pastoral advisor Luke L. Batdorf wh officiated in the absence of the synod pre dent.

Excellent progress was reported by th secretaries for the past year. Workshop conducted by League leaders, dealt with th problems confronting the young Christi in his community and church and with th opportunities for full-time Christian servic

Officers elected were: President, Mi Shirley Young, Halifax; vice president, Mi Judy Keddy, Mahone Bay; secretary, Mi Hope Nauss, Halifax; treasurer, Miss Paulin Veinot, Branch LaHave; pastoral advis the Rev. James M. Slack, Midville; assista advisor, Mrs. Fred Veinot of Branch L Have.

Appointed as secretaries were: Suzan Conrad, Isabel Crouse, Arthur Young, H old Acker, and Joan Conrad.

The first Canadians to be accepted caravaners by the Luther League of Am ica will take part in the program this su mer. Both Miss Judy Keddy of Mahc Bay and Miss Ann Corkum of Dartmou are from Nova Scotia.

NNSYLVANIA

onference Makes Plans or Old People's Home

By DONALD G. RAUP

LEWISTOWN—Plans for the organization welfare work in the Juniata Conference making headway. At a conference meeton April 21 at Trinity Church, McClure, ecutive and steering committees were aurized to investigate properties or sites which a future home for the aged could established.

The steering committee had been formed February with the assignment of drafting constitution and studying the needs for er mission work.

Pastor Harold L. Dietz, Bellefonte, Pa., chairman and Mrs. Decker, Bellefonte, retary of this committee. Mrs. R. S. y, State College, Pa., is conducting the vey among pastors of the conference to ermine what work should be done among ldren, aged, and chronically ill.

Another matter of importance was actance of Camp Juniata as conference p. The camp had been established sev- years ago by the Juniata Camp Coration which operated it as a private p. The conference committee working n the Board of Directors of the camp poration agreed that the camp will be grated from now on into the work of the ference Christian Education Committee. tor Joseph W. Inslee of the ULC Board Parish Education gave valuable guidance.

AMONG THE CONGREGATIONS: St. John's, k Haven, Donald R. Schaeffer pastor, n the midst of a loyalty campaign to ore inactive members. It also shared in ommunity Ascension Day service at ch Dr. W. B. Williamson, rector of Trin- Episcopal Church, Williamsport, was speaker and the Lock Haven Teachers ege Choir sang.

Trinity Church, McClure, Carl E. Yost or, dedicated a new educational unit ch makes possible a departmentalized ch school and provides recreational

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PA.: LEWISTOWN . . .

facilities. Dr. Martin L. Tozer, superintendent of Home Missions and Rural Church Work of the Central Pennsylvania Synod spoke at the dedication. Pastor Yost has served this congregation since its organization in 1945.

The Sugar Valley Parish, including Logan ton, Salona, Booneville, and Tylersville served by Theodore Lindquist, Jr., was guided on April 24 by Dr. Harvey D. Hoover of Gettysburg Seminary in a special study on worship and the proper use of the orders of service of the church. On May 1-3 Dr. Tozer conducted a conference to discuss needs and accomplishments of the parish and its goals for future growth and improvement.

St. Mark's Church, Pleasant Gap, Donald G. Raup pastor, is encouraging inactive members to return to the church through the King's Men Crusade. The congregation has recently purchased and installed an electronic organ. Substantial gifts by the Sunday school, Service Links Class and Loyal Workers helped to make the purchase possible.

Broadcast Brings Flood of Mail To Passavant Hospital Patient

By LUTHER E. FACKLER

PITTSBURGH—Passavant Hospital is buried under a stack of mail. It all started with a letter from broadcaster Don McNeill telling the Pittsburgh institution that someone had

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ggested Passavant Hospital patients might oy receiving "Sunshine Shower" get-well rds from Breakfast Club listeners. From ast to coast news of the work of Passavant spital was broadcast. Letters were re-ved from 32 states and Canada. Some the writers were shut-ins themselves, rough illness or age, and had messages encouragement to offer from their own perience.

Hundreds of pastors and laymen from the Pittsburgh Synod made the trek to camp early in June for Camp Lutherlyn Day. An educational building with classrooms and assembly was dedicated. Speaker was Dr. Frederic B. Irvin, president of Thiel College.

Sister Frida Wente, former pharmacist at nkenau Hospital, Philadelphia, recently gan her duties at Passavant Hospital. Sis- Frida, who worked in the Lankenau armacy for 33 years, will set up a manu-

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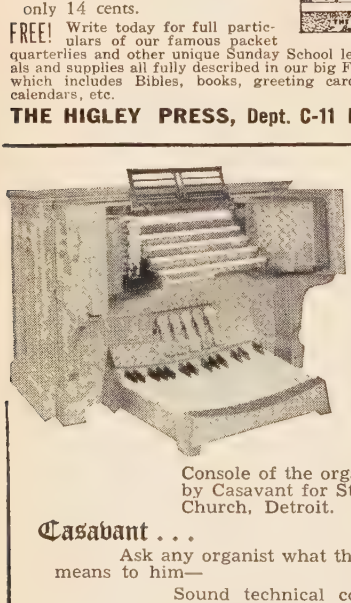

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25-30 ICELANDIC. Gimli Church, Gi Manitoba

JULY

3- 6 WESTERN CANADA. Saskatoon Se nary, Saskatoon, Sask.

PA.: PITTSBURGH . . .

facturing pharmacy for hospital and cl patients at Passavant.

A MISSION STUDY session in the Harr Seanor Parish attracted 135 persons. book *Under Two Flags* was reviewed. M mission puzzle mats, decorations using colors of India, Pakistan and Ceylon ar display of curios from India emphasized theme.

Congregations and pastors of the Gre burg Conference are busy with preparat for the preaching-teaching mission to be early in September.

A contribution of $1,250 toward a science hall at Thiel College was prese by St. John's Church of Highland. A of the same amount was given to Passa Hospital. The contributions had beer ceived as part of the Lenten and E offerings.

—CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

STRAESSER, DAVID E. From Mt. Jac Forestville parish, Va. To Summi parish.

ZIMMERMAN, GARNET L. From Jerome well parish. To Zion Church, East P burg.

GEORGIA-ALABAMA

JONES, FRANK C. From Emmanuel C Atlanta. To study at Emory Univ Atlanta.

ILLINOIS

BREMER, J. STEPHEN. From Glen Church, Toledo, O. To St. Mark's C Chicago.

INDIANA

HANES, F. M. From president of In Synod. To superintendent of Mu Home for Aged.

MARYLAND

EWELL, WILLIAM L. From chaplaincy. To Lutheran Inner Mission, Baltimore.

MICHIGAN

HL, WILLIAM. From St. Timothy's Church, Skokie, Ill. To Prince of Peace Church, Detroit.

DECEASED

ISTER MAGDALENE KASEWURM, ed deaconess of the Lutheran Deaconess herhouse and School at Ruxton, Md., May 17 at the age of 85.

orn in Lithuania, Sister Magdalene came he United States when she was 15, lo- ng first in New York City and later at nouth, Pa. She was trained as a dea- ss nurse at the Philadelphia Mother- se and German Hospital, but requested sfer to the General Synod before com- on of her training. In 1895 she was ecrated as a deaconess of the General od, with headquarters at Baltimore.

fter a long career spent in nursing in ate homes throughout Maryland and nsylvania, Sister Magdalene became the otionist at the Motherhouse. She re- from active service ten years ago.

e is survived by a sister, Mrs. Augusta ert of Westfield, Mass., and several s and nephews.

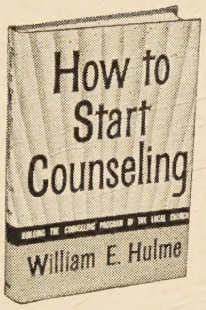
RS. ELIZABETH R. KELLER, wife e late Rev. Samuel L. Keller, died sud- April 27 at her home in Daytona h, Fla., at the age of 89 years.

s. Keller was born in North Carolina ducated at Elizabeth College. She was in church work throughout her life. r Keller served parishes in North and Carolina, Virginia, West Virginia, aska, and Canada.

viving is a son, Dr. Samuel L., of egan, Ill., and two daughters, Mrs. e Larson of Omaha, Neb., and Mrs. George of Los Angeles, Calif.

neral service was conducted at Church Resurrection, Daytona Beach, Pastor Wessell officiating. Interment was in iew Cemetery, Waynesboro, Va.

HOW TO START COUNSELING



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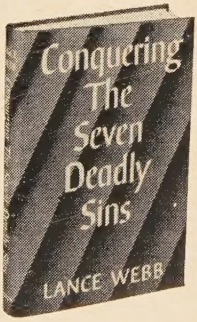

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In conclusion . . . . . .

ALMOST ANYBODY can start an argument, shouting angry words and making defiant gestures. It takes a special talent to speak peaceful words of reason, bringing the friendly hope of reconciliation. Blessed are the peacemakers—and sometimes hard to find.

An air of hope seems to hang over our nation and our world these springtime weeks. For the first time in years, some bitter tensions show signs of easing. This is no brilliant daybreak. It's only a rift in the clouds. But it's enough to give a new thrill of hope to many anxious hearts.

ON THE INTERNATIONAL scene of the "cold war" between East and West there are faint signs of a small thaw. To those who live under the brooding threat of atomic death and destruction, even this is cause for rejoicing. A few senators may still go around belligerently threatening to punch everybody else on the nose, but they represent no Christian viewpoint and very little of anything else. Wise leadership in both political parties has brought us to the doorway of hope that a major war can be avoided —or at least that we can still sit down and reason together in the effort to avoid it.

When President Eisenhower and his aides meet with leaders of other nations next month, there will be no appeasement and no lowering of the ideals for which we stand. They will deserve to be supported by the prayers and actions of every child of God who hopes the day will never come when he is called upon to kill his fellowmen. Perhaps nothing will come of the high level meeting. Yet the preliminary indications are good. The Austrian treaty, the release of some U.S. fliers, the sudden Russian interest in visits by Western clergymen and other sig point toward a glimmer of hope.

For millions of Americans, there v also an air of conciliation in the Supre Court's proposal for carrying out sch desegregation. Some extremists on b sides criticized the decision, but m people saw in it the opportunity to w out a satisfactory and reasonable so tion. As Senator Walter F. George Georgia put it, the Supreme Court vised, "Go slow, but go."

Local authorities and district fed courts now have responsibility for end school segregation as soon as practica In some areas this will be at once. others it will take a few years. C obstructionism by bitter-enders or im sive haste will renew the tensions have now been relaxed. Some ch groups have taken admirable stand an effort to make the program effec The situation offers a wonderful op tunity for Christians of all races to d onstrate how brotherhood in Christ overcome barriers.

EVEN ON THE labor front—in the if not in England—there has been an usual degree of reasonableness. In auto industry both management an bor will make major gains, with or out a guaranteed annual wage.

Holding out an olive branch is no antee of peace in a world like ours. T are always self-seeking opportunists hot-headed radicals who seem to d in upsetting the apple cart. But f who have lived most of our lives thr the tensions of hot and cold wars, thr the forebodings of racial inequalitie social injustice, the hope of some ac able solution seems an answer to p

—ALBERT P. STAUDERM

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